

ALMANAC

FOR

The German Reformed Church,

FOR THE YEAR OF OUR LORD

1866.



What is thy only comfort in life and in death?

ANSWER.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

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GERMAN PUBLICATIONS.

An office for the publication and sale, principally, of German Books, has been established at Cleveland, Ohio, under the direction of the “Buch-Verein,” organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment

ALMANAC FOR THE YEAR OF OUR LORD 1866.

BEING A COMMON YEAR OF 365 DAYS.

CHARACTERS OF THE CONSTELLATIONS.

♈ Aries, the Ram.
♉ Taurus, the Bull.
♊ Gemini, the Twins.
♋ Cancer, the Crab.

♌ Leo, the Lion.
♍ Virgo, the Virgin.
♎ Libra, the Balance.
♏ Scorpio, the Scorpion.

♐ Sagittarius, the Bowman.
♑ Capricornus, the Goat.
♒ Aquarius, the Butler.
♓ Pisces, the Fishes.

ASTRONOMICAL CHARACTERS EXPLAINED.

☉ New Moon. ☾ First Quarter. ☽ Full Moon. ☾ Last Quarter.

♈ Moon's Ascending Node, or Dragon's Head.
♏ Moon's Descending Node, or Dragon's Tail.
☉ Ascension.
☉ Descension.

PLANETS AND ASPECTS.

♄ Saturn.
♃ Jupiter.
♂ Mars.
☉ Sun.

♀ Venus.
☿ Mercury.
♁ Earth. ☾ Moon.
♃ Herschel.

♈ Conjunction, or Planets in the same longitude.
* Sextile, when they are 60° apart.
□ Quartile, when they are 90° distant.
△ Trine, when they are 120° distant.
♏ Opposition, when they are 180° distant.

CHRONOLOGICAL CYCLES.

Dominical Letter.....	G.	Solar Cycle.....	27
Golden Number.....	5	Roman Indiction	9
Epact.....	14	Julian Period	6579

The Jewish Era commences 11th of September, with 5627. The Mohammedan Era commences 16th of May, with 1283.

MOVABLE FEAST DAYS.

Septuagesima Sunday.....	Jan. 28	Palm Sunday.....	March 25	Trinity Sunday.....	May 27
Quinquagesima Sunday.....	Feb. 11	Easter Sunday.....	April 1	Corpus Christi.....	May 31
Shrove Tuesday.....	Feb. 13	Ascension Day.....	May 10	First Sunday in Advent.....	Dec. 2
Ash Wednesday.....	Feb. 14	Whit-Sunday.....	May 20	Sundays after Trinity are.....	26

EMBER-DAYS. February 21.—May 23.—September 19.—December 19.

CARDINAL POINTS.

Vernal Equinox,	Sun ☉ enters ♈ the 20th of March, at (Solar time) 2 o'clock 47 minutes Afternoon.
Summer Solstice,	" ☉ " ♊ 21st " June, " 11 " 35 " Forenoon.
Autumnal Equinox,	" ☉ " ♏ 23d " September, " 1 " 57 " Morning.
Winter Solstice,	" ☉ " ♈ 21st " December, " 7 " 52 " Evening.

☾ Moon is called the Governing Planet this year.

Eclipses for the Year 1866.

There will be five Eclipses this year, three at the Sun, and two at the Moon.

The First is a Partial Eclipse of the Sun, the 16th of March, 4 o'clock 50 minutes, in the Afternoon, invisible here. Visible in the North-Eastern part of Asia, towards the North Pole.

The Second is a Total Eclipse of the Moon, the 30th of March, 11 o'clock 32 minutes, in the Evening, visible as follows:

Eclipse begins,.....	9 o'clock 36 minutes Evening.
Total Eclipse begins,.....	10 " 42 " "
Middle of Total Eclipse.....	11 " 32 " "
End of Total Eclipse, the 31st of March, 12 o'clock 21 minutes Morning.	

End of Eclipse, the 31st of March, 1 o'clock 28 minutes Morning.

☉ Calculated for the Meridian of Philadelphia.

Duration of Total Eclipse, 1 hour 39 minutes. Duration of the Whole Eclipse, 3 hour 52 minutes.

The Third is a Partial Eclipse of the Sun, the 15th of April, 1 o'clock 45 minutes, in the Morning, therefore invisible here. Will be visible in Australia and on the South sea.

The Fourth is a Total Eclipse of the Moon, the 24th of September, 9 o'clock 6 minutes, in the Morning, consequently invisible here.

The Fifth is a Partial Eclipse of the Sun, the 8th of October, 11 o'clock 55 minutes, in the Forenoon, invisible here. Visible in the Eastern States, Canada East, Greenland, and the Western part of Europe.

LAURENCE J. IBACH,
Missemer Mills P. O., Pa.

First Month,

JANUARY, 1866.

31 Days.

Day of Week	Day of Mo'th	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.	
			H.	M.	H.	M.	S.	D.			H.	M.		H.
M	1	NEW YEAR	morn.		☾	rise	♊	11	☾ 1. ☉ in perigee.	☾	4	7 23	4 37	20
T	2	Abel, Seth	12 40	6 16	☾		♊	23	☾ ♀ stationary.		4	7 23	4 37	21
W	3	Enoch	1 26	7 12	☾		♊	6	☾ ♀ rises 6h. 24m.		5	7 23	4 37	22
T	4	Methuselah	2 14	8 8	☾		♊	18	☾ ♂ rises 5h. 58m.		5	7 22	4 38	23
F	5	Simon	3 0	9 3	☾		♊	0	☾ in ☿ Sirius rises 6h. 33m.		6	7 22	4 38	24
S	6	EPIPHANY	3 42	9 59	☾		♊	12	☾ * south 8h. 34m.		6	7 21	4 39	25

1. First Sunday after Epiphany.

St. Luke ii. 41-52; Rom. xii. 1-5.

Day's length, 9 hours 18 minutes.

S	7	Isidor	4 24	10 54	☾	23		☾	☾	7	7 21	4 39	26
M	8	Erhard	5 5	11 51	☾	5		☾	☾	7	7 20	4 40	27
T	9	Julian	5 46	morn.	☾	17		☾	☾	7	7 20	4 40	28
W	10	Paul's imprison.	6 31	12 48	☾	29		☾	☾	8	7 19	4 41	29
T	11	Eugene	7 17	1 44	☾	11		☾	☾	8	7 19	4 41	30
F	12	Rinehold	8 6	2 39	☾	24		☾	☾	9	7 18	4 42	31
S	13	Hilary	8 57	3 37	☾	7		☾	☾	9	7 17	4 43	Jan. 1

2. Second Sunday after Epiphany.

St. John ii. 1-11; Rom. xii. 6-16.

Day's length, 9 hours 26 minutes.

S	14	Felix	9 53	4 36	☾	20		☾	☾	9	7 17	4 43	2
M	15	Maurice	10 50	5 38	☾	5		☾	☾	10	7 16	4 44	3
T	16	Marcellus	11 49	☾ sets	☾	19		☾	☾	10	7 15	4 45	4
W	17	Anthony	12 48	6 4	☾	4		☾	☾	10	7 14	4 46	5
T	18	Franklin	1 40	7 14	☾	19		☾	☾	11	7 13	4 47	6
F	19	Heidelb. Catech.	2 32	8 28	☾	6		☾	☾	11	7 12	4 48	7
S	20	F. Sebastian	3 25	9 38	☾	20		☾	☾	11	7 12	4 48	8

3. Third Sunday after Epiphany.

St. Matthew viii. 1-13; Rom. xii. 17-21.

Day's length, 9 hours 38 minutes.

S	21	Agnes	4 39	10 47	☾	4		☾	☾	12	7 11	4 49	9
M	22	Vincent	5 44	11 53	☾	18		☾	☾	12	7 10	4 50	10
T	23	Emerenth	6 56	morn.	☾	2		☾	☾	12	7 9	4 51	11
W	24	Timothy	7 50	12 54	☾	16		☾	☾	12	7 8	4 52	12
T	25	Paul's conversion	8 40	1 56	☾	29		☾	☾	13	7 7	4 53	13
F	26	Polycarpus	9 44	2 54	☾	12		☾	☾	13	7 6	4 54	14
S	27	St. Chrysostom	10 35	3 57	☾	25		☾	☾	13	7 5	4 55	15

4. Septuagesima Sunday.

St. Matthew xx. 1-16; 1 Cor. ix. 24-x. 5.

Day's length, 9 hours 52 minutes.

S	28	Charles	11 16	4 59	☾	8		☾	☾	13	7 4	4 56	16
M	29	Valerius	11 55	5 59	☾	20		☾	☾	13	7 3	4 57	17
T	30	Adelgunda	morn.	☾ rise	☾	2		☾	☾	14	7 2	4 58	18
W	31	Virgil	12 40	5 36	☾	14		☾	☾	14	7 1	4 59	19

MOON'S PHASES.

Full Moon,	1st day,	1 o'clock 43 minutes	Morning.
Last Quarter,	8th "	3 " 56 "	Afternoon.
New Moon,	16th "	3 " 27 "	"
First Quarter,	23d "	3 " 41 "	"
Full Moon,	30th "	3 " 15 "	"

CONJECTURES OF THE WEATHER.

1, snow; 2, 3, 4, clear; 5, 6, 7, moderate; 8, 9, 10, variable; 11, 12, cloudy; 13, 14, snow; 15, cloudy; 16, 17, 18, rain and snow; 19, 20, variable; 21, snow; 22, 23, 24, N. W. cold; 25, 26, fair; 27, 28, cloudy; 29, 30, variable; 31, fair.



THE OLD AND THE NEW.

I wonder whether that old man does not represent the old year and that young child the new. He has some useful experience to impart to the young child. Poor old man, his days are nearly ended; but we have no doubt he is prepared for the change. The child is listening to what he says. It seems to be reading the Bible. That Book is a good guide to conduct us safely through the new year.

A Selfish Congregation.

As an individual may be selfish, so a congregation which is made up of a number of individuals, may be selfish. A selfish congregation cares only for itself. It provides for its own wants, but never looks beyond itself. It knows little, and cares less, for the Church at large. All its interest is confined to its own narrow circle. A selfish congregation scarcely knows that there is such a thing as a Classis and Synod. It is not acquainted with the Missionary and other benevolent Boards of the Church. It is not favorable to taking up collections for building churches and supporting pastors in poor and weak

congregations in the West. Not many persons in selfish congregations take the church papers, because they are not interested in the Church in general. If the selfish congregation had been the one first founded at Jerusalem or Antioch, few persons beyond it would ever have heard of the Gospel! To the selfish congregation St. Paul never could have said, as he did to the church at Thessalonica: "From you *sounded out* the word of the Lord," so that "in every place your faith to God-ward is spread abroad."

"Where is our Pastor to-day?" asked an Elder of a large and wealthy congregation one Sunday, when the church, which usually had its two services a day, was for once closed.

"He has gone to Blank Church to preach. That church has been long vacant; and they asked him to serve them one Sunday," was the reply.

"I wonder who pays him,—does the Blank Church pay him or do we pay him!"

That Elder is a specimen of the spirit of a selfish congregation. He does not know what are the first principles of the Gospel of Christ. What is a selfish congregation good for? Nothing.

DOES IT PAY EXPENSES?

One of our Pastors' first experience after he left the Seminary was to hire a horse and buggy for three days,—charge \$4.50,—travelled forty miles, and preached three times on Sunday in a vacant charge,—received all that "fell" in the collections, which was \$1.41,—out of pocket \$3.09 for three days' hard work. He paid just \$1.03 for the privilege of preaching each sermon, and had the ride of 80 miles in the bargain. But this was 22 years ago. It may be that supply services have risen since then. We suggest that congregations, who get ministers from a distance to supply them, *count* "what falls" before they hand it over. It might happen that an extravagant sum would "fall."

Will it hold Water.

We mean that excuse of yours. You cannot possibly attend church to-day, it is too hot,—too cold,—too far. But there goes your Pastor; he rides five miles to church and preaches in the forenoon, and then rides six miles more and preaches again in the afternoon; and then perhaps rides home in the evening. If you should go four miles to church and not find him there, you would perhaps grumble at his absence; but he rides five, finds you absent and takes it patiently.

Second Month,

FEBRUARY, 1866.

28 Days.

Day of Week	Day of Mo'th	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.
			H.	M.	H.	M.	S.	D.	M.	H.	M.	
T	1	Bridget	1	24	6	37		26 ♀ rises 6h. 48m.	14	7	0	20
F	2	Candle Mass	2	8	7	34		8 ♂ rises 5h. 16m.	14	6	59	21
S	3	Blasius	2	50	8	32		20 ♀ rises 5h. 2m.	14	6	58	22

5. Sexagesima Sunday.

St. Luke viii. 4-15; 2 Cor. xi. 19-xii. 9.

Day's length, 10 hours 8 minutes.

S	4	Veronica	3	30	9	27		2 Sirius south 9h. 27m.	14	6	56	23
M	5	Agathe	4	12	10	24		14 Arctur. rises 9h. 41m.	14	6	55	24
T	6	Dorothy	4	56	11	18		26 ☾ in apo. ☾	14	6	54	25
W	7	Richard	5	44	morn.			8 ☾ 7. ☾ ☾ ½ rises 12h. 2m.	14	6	53	26
T		Polomon	6	34	12	12		20 ♀ in aphelion.	14	6	52	27
F		Apollonia	7	24	1	14		3 Orion south 8h. 19m.	15	6	51	28
S	10	Scholastica	8	14	2	12		16 Spica rises 10h. 16m.	15	6	50	29

6. Quinquagesima Sunda

St. Luke xviii. 31-43; 1 Cor. xiii. 1-13.

Day's length, 10 hours 24 minutes.

S	11	Euphrosyne	8	54	3	2		29 Rigel south 7h. 29m.	15	6	48	30
M	12	Eulalia	9	40	3	52		13 ☾ ☾ ½ rises 4h. 10m.	15	6	47	31
T	13	Shrove Tuesday	10	32	4	54		28 ☾ ☾ ½ rises 5h. 6m.	15	6	46	Feb. 1
W	14	ASH WEDNESDAY	11	20	5	42		13 7 * south 5h. 50m.	14	6	45	2
T	15	Faustine	12	10	☾ sets			28 15. ☾ ☾ ½ rises 11h. 40m.	14	6	44	3
F	16	Julianus	1	6	7	12		14 Orion south 7h. 47m.	14	6	42	4
S	17	Constantine	2	4	8	24		29 Sirius south 8h. 37m.	14	6	41	5

7. Invocavit—First Sunday in Lent.

St. Matthew iv. 1-11; 2 Cor. vi. 1-10.

Day's length, 10 hours 40 minutes.

S	18	Concordia	2	58	9	36		14 ☾ in per. ½ rises 3h. 58m.	14	6	40	6
M	19	Susanna	3	52	10	45		28 ☾ ☾ enters ☿	14	6	39	7
T	20	Eucharis	4	45	11	48		12 ½ stationary.	14	6	37	8
W	21	Emberday	5	40	morn.			26 ☾ 21. ☾ rises 5h. 0m.	14	6	36	9
T	22	Washington	6	33	12	50		9 ½ rises 11h. 22m.	14	6	35	10
F	23	Serenius	7	25	1	46		22 ☿ gr. Hel. Lat. S.	14	6	33	11
S	24	Matthias	8	15	2	40		5 ½ rises 3h. 40m.	14	6	32	12

8. Reminiscere—Second Sunday in Lent. St. Matthew xv. 21-28; 1 Thess. iv. 1-8.

Day's length, 10 hours 58 minutes.

S	25	Victorinus	9	8	3	24		17 ☾ ☾ ☾ superior.	13	6	31	13
M	26	Nestor	9	54	4	8		29 7 * sets 12h. 36m.	13	6	29	14
T	27	Leander	10	40	4	46		11 Spica rises 9h. 12m.	13	6	28	15
W	28	Carpus	11	44	5	20		23 Arctur. rises 8h. 14m.	13	6	27	16

☿ Venus is Morning Star till the 25th of February, 8 o'clock 36 minutes in the evening; then Evening Star till the 11th of December, 11 o'clock 22 minutes in the forenoon; from thence Morning Star to the end of the year.

MOON'S PHASES.

Last Quarter, 7th day, 2 o'clock 26 minutes Afternoon.
 New Moon, 15th " 4 " 58 " Morning.
 First Quarter, 21st " 11 " 33 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, coldest days; 3, 4, cloudy; 5, 6, snow; 7, 8, 9, cloudy cold; 10, 11, variable; 12, 13, moderate; 14, 15, snow; 16, 17, 18, N. W. cold; 19, 20, clear; 21, 22, 23, N. W. clear; 24, 25, cloudy; 26, 27, 28, clear cold.



PRAYING AT THE TABLE.

That is a beautiful sight in the picture. But we see no husband or father. He is absent, and perhaps dead. The widow and orphans are thanking God for their daily bread.

Some persons pray at the table before they eat and some do not, as the following story will show.

Once on a time, in Berks County, a jury sat on a trial, where the jurors were required to be kept from all communications with others, till they should have rendered their verdict. The tipstaff took them to their dinner by themselves and stood guard. As soon as they were seated at the table, knives and forks began to rattle, and all were making preparation to begin the meal, except their foreman, a pious and venerable white-haired patriarch from Oley, who sat at the head of the table. He arrested the indecent hurry of the rest by rapping on the table, and saying, "Let us ask God's blessing first." They all stopped and listened. When his prayer was ended, one of the company, intending to joke at his expense and make light of the old gentleman's blessing, said to him: "I suppose, down in Oley, where

you come from, every thing prays before eating?" "O no," meekly replied the old man, "the pigs do not!"

The reader will please draw out the moral for himself

Uniting with the Church.

A certain father whose son wished to unite with the church, said to him: "No; you are yet too young and weak; wait till you have time to show that you can live as a Christian." The son did not think his father right on this point; and waited for an opportunity to change his father's mind. One evening, having before told his son to put the sheep into the stable, he asked him whether he had put them in? "All except the young and weak ones," replied his son; "I thought they would better be left out till they have time to show that they can take care of themselves!"

This reply opened the eyes of the father, and he saw that he had gotten his views about preparation for uniting with the church from the floating notions around him, and not from the word of God which says: "Those that be planted in the house of the Lord shall flourish in the courts of our God." (Ps. 92: 13.) To advise a person to remain out of the church till he has learned to lead a Christian life, as the above incident shows, is not even good common sense. It reminds us of the advice a careful mother gave her boy, namely that he should not go near the water. *till he had learned to swim!*

NEW BOOKS FOR THE CHURCH.

The Synod at Carlisle, in October 1863, appointed a PUBLISHING COMMITTEE of five persons, "whose duty it shall be either to prepare themselves, or get others to prepare, such works as may be suitable for Sabbath-schools and other purposes in the Church. No work to be issued under the sanction of the Church, except it be approved by every member of the Committee."

Under these regulations the following small works have been issued:

Good Friday, per doz., \$2.25, per copy, 25c.
An Easter Walk, per doz., \$1.80, per copy, 20c.
Christ and the Lawyer, per doz., \$1.80, per copy, 20c.

Others will be issued as soon as possible. Encourage the undertaking by sending for the books, and aiding in their circulation.

Third Month,

MARCH, 1866.

31 Days.

Day of Week	Day of Moth	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M.	H. M. H. M.	
T	1	David	morn.	☾ rise	♈ 5	☾ 1. ☽ ☿ ☼ superior.	13	6 25 5 35	17
F	2	Simplicius	12 50	6 36	♈ 17	☿ rises 4h. 57m.	12	6 24 5 36	18
S	3	Samuel	1 30	7 32	♈ 28	☿ gr. Hel. Lat. S.	12	6 23 5 37	19

9. Oculi—Third Sunday in Lent.

St. Luke xi. 14-28; Eph. v. 1-9.

Day's length, 11 hours 18 minutes.

S	4	Adrian	2 14	8 28	♈ 10	☿ rises 3h. 30m.	12	6 21 5 39	20
M	5	Frederick	2 58	9 24	♈ 22	♈ Sirius south 7h. 34m.	12	6 20 5 40	21
T	6	Fridolin	3 39	10 20	♈ 4	☾ in apo. ☽ ☾ ♀ rises 10h. 49m.	12	6 19 5 41	22
W	7	Perpetua	4 20	11 16	♈ 16	Orion south 6h. 36m.	11	6 17 5 43	23
T	8	Philemon	5 10	morn.	♈ 29	☿ stationary.	11	6 16 5 44	24
F	9	Prudence	6 2	12 8	♈ 12	☿ 9. Regulus south 10h. 42m.	11	6 15 5 45	25
S	10	Apollonia	6 58	1 4	♈ 25	Andromeda sets 8h. 24m. ☾	11	6 13 5 47	26

10. Laetare—Fourth Sunday in Lent.

St. John vi. 1-14; Gal. iv. 21-31.

Day's length, 11 hours 36 minutes.

S	11	Ernestus	7 48	1 58	♈ 8	Rigel south 5h. 40m.	10	6 12 5 48	27
M	12	Gregory	8 34	2 46	♈ 22	☽ ☾ ♀ ♀ rises 2h. 59m.	10	6 11 5 49	28
T	13	Macedon	9 21	3 36	♈ 6	Sirius south 7h. 5m.	10	6 10 5 50	Mar. 1
W	14	Zachariah	10 18	4 20	♈ 21	Spica rises 8h. 17m.	9	6 8 5 52	2
T	15	Christopher	11 2	4 59	♈ 6	☽ ☾ ♀ ♀ rises 4h. 46m.	9	6 7 5 53	3
F	16	Cyprianus	11 48	☾ sets	♈ 22	☾ 16. ♀ rises 10h. 9m.	9	6 6 5 54	4
S	17	St. Patrick	12 38	7 13	♈ 7	☽ ☾ ♀ ♀ sets 6h. 30m.	9	6 4 5 56	5

11. Judica—Fifth Sunday in Lent.

St. John viii. 46-59; Heb. ix. 11-15.

Day's length, 11 hours 54 minutes.

S	18	Anselmus	1 30	8 26	♈ 22	☾ in per. ☿ Sirius sets 11h. 46m.	8	6 3 5 57	6
M	19	Josephus	2 38	9 36	♈ 6	Regulus south 10h. 4m.	8	6 2 5 58	7
T	20	Matrona	3 20	10 42	♈ 21	☼ enters ♀ Day and night equal.	8	6 0 6 0	8
W	21	Benedict	4 10	11 43	♈ 5	Spring commences.	7	5 58 6 2	9
T	22	Paulina	5 2	morn.	♈ 18	☿ rises 2h. 35m.	7	5 57 6 3	10
F	23	Everard	5 59	12 40	♈ 1	☾ 23. ☽ ☿ ♀ sets 10h. 58m. ☾	7	5 56 6 4	11
S	24	Gabriel	6 48	1 33	♈ 14	☿ rises 4h. 36m.	6	5 55 6 5	12

12. Palm Sunday.

St. John xii. 1-16; Phil. ii. 5-10.

Day's length, 12 hours 12 minutes.

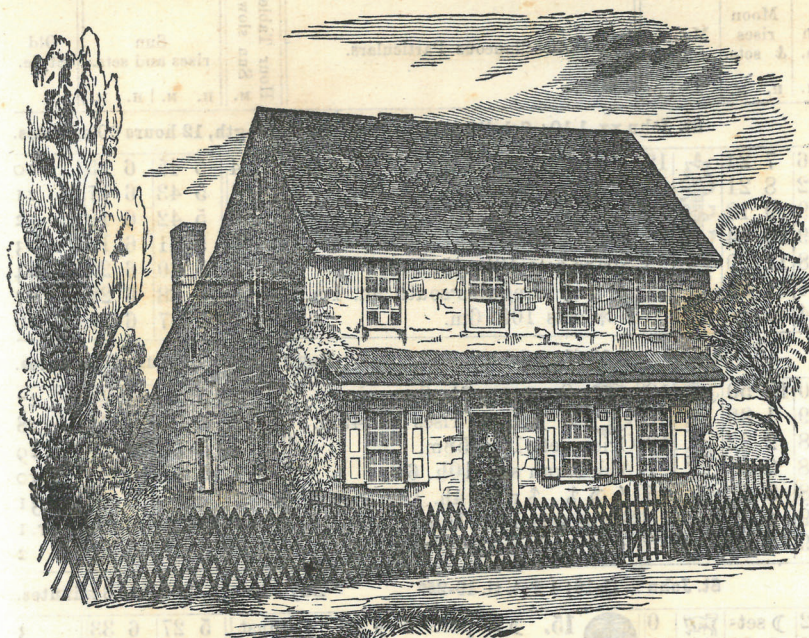
S	25	Apollnarius	7 44	2 16	♈ 26	☿ sets 6h. 40m.	6	5 54 6 6	13
M	26	Emmanuel	8 40	2 58	♈ 8	☿ gr. Elong. East.	6	5 53 6 7	14
T	27	Gustavus	9 39	3 32	♈ 20	☿ sets 6h. 50m.	6	5 51 6 9	15
W	28	Gideon	10 41	4 16	♈ 2	☿ gr. Hel. Lat. N.	5	5 50 6 10	16
T	29	Maund. Th.	11 42	4 58	♈ 14	☿ rises 8h. 22m.	5	5 49 6 11	17
F	30	GOOD FRIDAY	morn.	☾ rise	♈ 25	☾ 30. ☾ Eclipse visible.	5	5 47 6 13	18
S	31	Detlaus	12 26	6 54	♈ 7	Andromeda sets 7h. 26m.	4	5 46 6 14	19

MOON'S PHASES.

Full Moon, 1st day, 6 o'clock 39 minutes Morning.
 Last Quarter, 9th " 10 " 40 " "
 New Moon, 16th " 4 " 28 " Afternoon.
 First Quarter, 23d " 7 " 54 " Morning.
 Full Moon, 30th " 11 " 25 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, moderate; 3, 4, rain; 5, snow; 6, 7, N. W. cold;
 8, 9, 10, moderate; 11, 12, cloudy; 13, snow; 14, 15,
 variable; 16, 17, 18, rain; 19, 20, N. W. cold; 21, 22, 23,
 fair; 24, 25, cloudy; 26, 27, rain; 28, 29, 30, clear; 31,
 storm.



REV. M. SCHLATTER'S HOME.

This house, situated on Chestnut Hill, near Philadelphia, was the last residence of Rev. Michael Schlatter, the first German Reformed Missionary sent to this country. Here he spent the last years of his life, and here he died in 1790.

This picture is from a Photograph taken in 1857 at the instance of the author of the Life of Schlatter, who had it engraved as a frontespiece for that work. A full account of this venerable house may be found in Dr. Harbaugh's Life of Schlatter, pp. 338—341.

LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE, Located at Lancaster, Pa. Forty-nine students in the college proper, with twelve in the Preparatory Department.

FACULTY.

Rev. E. V. Gerhart, D.D., President, and Professor of Mental and Moral Philosophy.

W. M. Nevin, Esq., A.M., Professor of Ancient Languages and Belles-Lettres.

Rev. Thomas C. Porter, A.M., Professor of Natural Science.

Rev. Theodore Appel, A.M., Professor of Mathematics and Mechanical Philosophy.

Rev. Alexander Falk, D.P., Professor of the German Language and Literature.

Rev. John W. Nevin, D.D., Professor of History and Aesthetics.

John L. Atlee, M.D., Professor of Anatomy and Physiology.

The college year is divided into three terms. First term, from Sept. 13th to Dec. 20th. Second term, from Jan. 3th to April 11th. Third term, from May 7th to July 25th—the day of Commencement.

HEIDELBERG COLLEGE, Located at Tiffin, Ohio.

FACULTY.

Rev. G. W. Aughinbaugh, A.M., President, and Professor of Mental and Moral Philosophy.

Rev. J. H. Good, A.M., Professor of Mathematics.

Rev. Reuben Good, A.M., Professor of Natural Science, and Rector of the Preparatory Department.

John Kieffer, A.M., Professor of Languages.

WESTMORELAND COLLEGE, Located at Mount Pleasant, Westmoreland Co., Pa.

Rev. F. K. Levan, A.M., President.

Rev. J. A. Peters, A.M., Professor of Languages. Two female Assistants.

CLARION COLLEGIATE INSTITUTE, Located at Rimersburg, Pa.

Professor Rev. J. H. Apple, A.M., Principal. With a male and two female Assistants.

CATAWBA COLLEGE, Newton, North Carolina.

Fourth Month,

APRIL, 1866.

30 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M.	H. M. H. M.	
13. Easter Sunday. St. John xx. 1-10; Col. iii. 1-11. Day's length, 12 hours 30 minutes.									
S	1	Easter Sunday	1 6	7 24		19 ♀ rises 8h. 14m. ♀	4	5 45 6 15	20
M	2	Easter Monday	1 52	8 21		1 ♂ ♀ sets 6h. 55m.	4	5 43 6 17	21
T	3	Theodosia	2 39	9 18		13 ♀ in apo. ♀ stationary.	3	5 42 6 18	22
W	4	Ferdinand	3 29	10 14		26 ♀ rises 4h. 26m.	3	5 41 6 19	23
T	5	Ambrose	4 8	11 9		9 Sirius sets 10h. 45m.	3	5 40 6 20	24
F	6	Maximus	4 56	11 59		22 ♂ ♀ Regulus south 9h. 1m.	3	5 38 6 22	25
S	7	Egesippus	5 44	morn.		5 7 * sets 10h. 6m.	2	5 37 6 23	26
14. First Sunday after Easter. St. John xx. 19-31; 1 John v. 4-12. Day's length, 12 hours 48 minutes.									
S	8	Aaron	6 30	12 50		18 ♀ sets 7h. 8m.	2	5 36 6 24	27
M	9	Dionysius	7 19	1 39		2 ♂ ♀ ♀ rises 1h. 45m.	2	5 34 6 26	28
T	10	Prochorus	8 8	2 22		16 Orion sets 10h. 58m.	1	5 33 6 27	29
W	11	Daniel	8 58	2 49		1 Aldebaran sets 10h. 6m.	1	5 32 6 28	30
T	12	Julius	9 48	3 42		15 ♂ ♀ ♀ rises 4h. 10m.	1	5 31 6 29	31
F	13	Eustachius	10 39	4 19		0 Sirius sets 10h. 15m.	1	5 29 6 31	Apr. 1
S	14	Lambert B.	11 29	4 59		15 ♂ ♀ ☉ Inferior ♂ ♀ ☉	sun	5 28 6 32	2
15. Second Sunday after Easter. St. John x. 11-16; 1 Pet. ii. 19-25. Day's length, 13 hours 6 minutes.									
S	15	Tiburtius	12 22	♂ sets		0 15. ♀ in per. ♂ ♀ ♀	fast	5 27 6 33	3
M	16	Olympia	1 32	8 30		15 ♀ sets 7h. 29m.	0	5 25 6 35	4
T	17	Calixtus	2 42	9 33		29 ♀ rises 7h. 40m.	0	5 24 6 36	5
W	18	Æneas	3 48	10 34		13 ♀ rises 1h. 12m.	1	5 23 6 37	6
T	19	Anicetus	4 56	11 30		27 ♂ ♀ ♀ 7 * sets 9h. 26m.	1	5 22 6 38	7
F	20	Sulpitius	5 44	morn.		10 ☉ enters ♀	1	5 21 6 39	8
S	21	Adolarius	6 31	12 12		23 21. ☐ ♀ ☉	1	5 20 6 40	9
16. Third Sunday after Easter. St. John xvi. 16-22; 1 Pet. ii. 11-19. Day's length, 13 hours 24 minutes.									
S	22	Cajus	7 21	12 52		5 ♀ sets 7h. 48m.	2	5 18 6 42	10
M	23	St. George	8 7	1 32		17 ♀ rises 3h. 58m.	2	5 17 6 43	11
T	24	Albertus	8 56	2 5		29 Antares rises 9h. 48m.	2	5 16 6 44	12
W	25	Mark Evan.	9 40	2 44		11 Rigel sets 8h. 29m.	2	5 15 6 45	13
T	26	Cletus	10 34	3 34		23 ♀ stationary.	2	5 14 6 46	14
F	27	Anastasius	11 22	4 10		4 ♀ rises 12h. 39m.	2	5 12 6 48	15
S	28	Vitalis	11 59	4 46		16 ♀ in ♀ ♀	3	5 11 6 49	16
17. Fourth Sunday after Easter. St. John xvi. 5-15; St. James i. 16-21. Day's length, 13 hours 40 minutes.									
S	29	Sibylla	morn.	♂ rise		28 29. ♂ ♀ ☉ ♂ ♀ ♀	3	5 10 6 50	17
M	30	Eutropius	12 20	7 30		10 ♀ in apo. ♀ south 12h. 3m.	3	5 9 6 51	18

♂ Saturn is the 29th in opposition with the sun, nearest to the earth and shines all night.

MOON'S PHASES.

Last Quarter, 8th day, 3 o'clock 38 minutes Morning.
 New Moon, 15th " 2 " 2 " "
 First Quarter, 21st " 5 " 30 " "
 Full Moon, 29th " 4 " 25 " "

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, 5, fair; 6, 7, 8, pleasant; 9, 10, cloudy;
 11, rain; 12, 13, fair; 14, 15, thunder; 16, 17, variable;
 18, 19, 20, clear; 21, 22, 23, cloudy; 24, rain; 25, 26, 27,
 fair; 28, 29, 30, clear.



A SOLDIER OF THE UNION.

There is one of the soldiers who has helped to defend the union. He bears the glorious flag, on which is written *excelsior*, which means *higher*. Thanks to God that the war is over, and the union stands. Our brave soldiers have returned to their homes, and received the thanks of millions for the noble deeds they have done. Their honors will grow with their years; and as we now honor the old soldiers of the war of 1812, and the few who still remain of the war of 1776, so will these heroes of the war which closed in 1865 be honored in their old age.

While we honor the living who return to us, we no less bear in affectionate remembrance, those who have "for their country fallen," and who now sleep on the fields of battle. Their names and their brave deeds will mingle with fireside stories for generations to come; and the Union which their lives have defended, will be the lasting monument over their graves.

THE BIBLE.—As the Word of God contains in it mysteries capable of exercising the most penetrating wits, so does it also afford plain and manifest truths fit for the nourishment of the simple and less knowing. Upon its surface there is milk for children, and within its secret recesses there is matter of admiration and wonder for the most profound. It is like a river whose water is shallow enough for a lamb to wade in, and deep enough for an elephant to swim.

EASTER CAROL.

BY MARIE MASON.

Ye happy bells of Easter-day!
Ring, ring your joy
Through earth and sky!
Ye ring a glorious word!
The notes that swell, in gladness tell,
The rising of the Lord!

Ye carol-bells of Easter-day!
The teeming earth,
That saw His birth
When lying 'neath the sword,
Upspringeth now in joy, to show
The rising of the Lord!

Ye glory-bells of Easter-day
The hills that rise
Against the skies,
Re-echo with the word.
The victor-breath that conquers death—
The rising of the Lord!

Ye passion-bells of Easter-day!
The bitter cup
He lifted up,
Salvation to afford.
Ye saintly bells! your passion tells
The rising of the Lord!

Ye mercy-bells of Easter-day!
His tender side
Was riven wide,
Where floods of mercy poured;
Redeemed clay doth sing to-day
The rising of the Lord!

Ye victor-bells of Easter-day!
The thorny crown
He layeth down:
Ring, ring the strong accord—
The mighty strain of love and pain,
The rising of the Lord!

WALKING WITH GOD.—I see where Christians in general are wrong. We do not make a companion of God. We should trust him more as a friend, not as a distant friend, but always near, close to us, so that we are never alone, but continually in his company.

Fifth Month,

MAY, 1866.

31 Days.

Day of Week	Day of Mo th	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.	
			H.	M.	H.	M.	S.	D.			H.	M.	H.	M.		
T	1	<i>Phil. and James</i>	1	12	8	15	♋	23	♀ sets 8h. 13m.		3	5	8	6	52	19
W	2	<i>Sigismund</i>	2	2	9	10	♋	6	♂ south 11h. 45m.	☾	3	5	7	6	53	20
T	3	<i>Inv. of Cross</i>	3	0	10	5	♋	19	Sirius sets 9h. 2m.		3	5	6	6	54	21
F	4	<i>Florianus</i>	3	52	11	0	♋	2	Orion sets 9h. 28m.		3	5	4	6	56	22
S	5	<i>Godard</i>	4	40	11	44	♋	15	Spica south 10h. 30m.	☾	3	5	3	6	57	23

18. Fifth Sunday after Easter.

St. John xvi. 23-33; St. James i. 22-27.

Day's length, 13 hours 56 minutes.

S	6	Aggæus	5	28	morn.		28	♂ ♀ rises 12h. 9m.	4	5	2	6	58	24
M	7	Domicilla	6	6	12 26		12	7. ♀ sets 8h. 30m.	4	5	1	6	59	25
T	8	Stanislaus	6	43	1 7		26	Arctur. south 11h. 8m.	4	5	0	7	0	26
W	9	Job	7	36	1 44		11	Regulus sets 1h. 29m.	4	4	59	7	1	27
T	10	Ascension	8	27	2 20		25	♂ rises 3h. 30m.	4	4	58	7	2	28
F	11	Mamertus	9	18	2 56		10	♂ ♀ gr. Elong. West.	4	4	57	7	3	29
S	12	Pancratius	10	12	3 34		24	♂ ♀ rises 4h. 8m. ☾	4	4	56	7	4	30

19. Sunday after Ascension.

St. John xv. 26-xvi. 1; 1 Pet. iv. 7-11.

Day's length, 14 hours 10 minutes.

S	13	Servatius	11	10	4	15		♂ rises 11h. 59m.	4	4	55	7	5	May 1
M	14	Christian	12	8	♂ sets		23	♂ in per.	4	4	54	7	6	2
T	15	Sophia	1	6	8	41		♂ ♀ ♀ sets 8h. 40m.	4	4	53	7	7	3
W	16	Peregrine	2	4	9	30		♂ ♀ ♀ ♀ south 11h. 4m.	4	4	52	7	8	4
T	17	Jocodus	2	55	10	13		7 * sets 7h. 32m.	4	4	51	7	9	5
F	18	Liborius	3	48	10	57		Wega south 2h. 52m.	4	4	51	7	9	6
S	19	Potentius	4	39	11	37		Librae south 10h. 58m.	4	4	50	7	10	7

20. Whit-Sunday, or Pentecost.

St. John xiv. 15-31; Acts ii. 1-11.

Day's length, 14 hours 22 minutes.

S	20	Whit-Sunday	5	26	morn.		13	21 stationary.		4	4	49	7	11	8
M	21	Whit-Monday	6	10	12 16		25	21. ☉ enters ♏		4	4	48	7	12	9
T	22	Desiderius	6	54	12 49		7	♂ rises 3h. 8m.		4	4	48	7	12	10
W	23	Emberday	7	34	1 18		19	Arctur. south 10h. 8m.		4	4	47	7	13	11
T	24	Esther	8	18	1 47		0	♂ rises 11h. 39m.		4	4	46	7	14	12
F	25	Urbanus	8	56	2 16		12	♀ sets 8h. 56m. ☾		3	4	45	7	15	13
S	26	Beda	9	44	2 46		24	♂ ♀ ♀ ♀ south 10h. 24m.		3	4	44	7	16	14

21. Trinity Sunday.

St. John iii. 1-15; Rev. iv. 1-11.

Day's length, 14 hours 34 minutes.

S	27	<i>Lucina</i>	10	30	3	17		♂ in apo. Procyon sets 9h. 35m.		3	4	43	7	17	15
M	28	<i>William</i>	11	18	3	52		Castor sets 11h. 13m.		3	4	43	7	17	16
T	29	<i>Sibylla</i>	morn.	♂ rise			2 ♀ rises 7h. 18m.			3	4	42	7	18	17
W	30	<i>Wigand</i>	12	14	8	10		♂ ♀ ♀ Orion sets 7h. 45m.		3	4	41	7	19	18
T	31	<i>Corpus Christi</i>	1	10	8	58		♀ in perihelion.	☾	3	4	41	7	19	19

MOON'S PHASES.

Last Quarter, 7th day, 4 o'clock 44 minutes Afternoon.

New Moon, 14th " 10 " 2 " Morning.

First Quarter, 21st " 5 " 1 " "

Full Moon, 29th " 8 " 20 " "

CONJECTURES OF THE WEATHER.

1, 2, frost; 3, 4, 5, fair; 6, 7, thunder; 8, 9, cloudy; 10, 11, 12, rain; 13, 14, clear; 15, 16, variable; 17, 18, fair; 19, cloudy; 20, 21, rain; 22, 23, clear, pleasant; 24, 25, thunder-showers; 26, 27, 28, variable; 29, 30, 31, clear.



THE MAY-QUEEN.

There is the May-Queen. They are crowning her with a garland of flowers. The custom of celebrating the first day of May with floral rites, and rural festivities, comes down from many ages past, and belongs to various countries. After a long winter, children are glad to hail returning spring; and if they wish to go out on the first day of May to enjoy themselves among the early flowers, the Almanac man shall make no objections.

DIVINITY.—Of all sciences, that of divinity is the most sublime, the most profound, and the most comprehensive. The study of divinity demands the brightest parts, the strongest powers, and the most spacious mind. The angels desire to look into these things; and here they may look, and study, and pry forever, and still see more and more to admire, and love, and praise.

There is no book like the Bible for excellent learning, wisdom and use.

THEOLOGICAL SEMINARIES.

EASTERN THEOLOGICAL SEMINARY,
Located at Mercersburg, Pa. The Professors are:

Rev. H. Harbaugh, D.D., Professor of Systematic and Practical Theology.

Rev. Philip Schaff, D.D., Professor of Historical and Exegetical Theology. (Has leave of absence.)

Rev. E. E. Higbee, A.M., Professor of Church History and Exegesis.

J. B. Kerschner, A.M., Tutor.

The full course in the Seminary is three years. The Seminary Year includes one Session, from the first Wednesday in September to the Wednesday after the second Sunday in May, with one vacation intervening. There is a recess of two weeks at Christmas.

The number of students in the year 1864-65 was 34.

WESTERN THEOLOGICAL SEMINARY,
Located at Tiffin, Ohio. The Professors are:

Rev. Moses Kieffer, D.D., Professor of Systematic and Practical Theology.

Rev. Herman Rust, A.M., German Theological Professor.

MISSION HOUSE, Located at Howard Grove, near Sheboygan, Wisconsin. The Teachers are:

Rev. Dr. J. Bossard, Rev. H. Mühlmeier, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

How to make a happy family.

It is related of a pious man of the olden times, that he often prayed to God, to show him how one might live happily in the married state and conduct the household properly. In answer to his prayer, a vision was shown him, of three angels. The first knelt and prayed, "*I lift up mine eyes to the hills, whence cometh my help.*" Another had a hoe, digging for roots, his brow covered with perspiration, and saying, "*In the sweat of thy brow shalt thou eat bread.*" The third gathered the roots into a basket, and carried them into a house, where the three angels dwelt together. This is to show that in order to render the married state prosperous and happy, those having entered upon it, must

1. Pray. 2. Work. 3. Be frugal. 4. Dwell together in angelic peace and harmony.

Sixth Month,

JUNE, 1866.

30 Days.

Day of Week	Day of Month	Remarkable Days.	Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.				
			South.						M.	H.	M.		H.	M.		
			H.	M.	H.	M.	S.	D.								
F	1	Nicodemus	2	4	9	45	♋	11	☾ sets 9h. 15m.	☾	3	4	40	7	20	20
S	2	Marcellus	2	58	10	32	♋	25	♂ ☽ ♀ ♀ rises 10h. 28m.	☾	2	4	40	7	20	21

22. First Sunday after Trinity.

St. Luke xvi. 19-31; 1 John iv. 7-21.

Day's length, 14 hours 42 minutes.

S	3	Erasmus	3 53	11 13	9	Arctur. south 9h. 26m.		2	4 39	7 21	22	
M	4	Darius	4 40	11 49	23	Spica south 8h. 28m.		2	4 39	7 21	23	
T	5	Bonifacius	5 29	morn.	7	♂ south 9h. 40m.		2	4 39	7 21	24	
W	6	Benignus	6 12	12 27	21	☾ 6. ☾ sets 9h. 20m.	☾	2	4 38	7 22	25	
T	7	Artemus	7 10	1 0	6	Regulus sets 11h. 41m.		2	4 38	7 22	26	
F	8	Robertus	8 8	1 36	20	♂ Antares south 11h 14m.		1	4 37	7 23	27	
S	9	Medardus	9 6	2 14	4	♂ ☽ ♂ ♂ rises 2h. 20m.		1	4 37	7 23	28	

23. Second Sunday after Trinity.

St. Luke xiv. 16-24; 1 John iii. 13-24.

Day's length, 14 hours 46 minutes.

S	10	Barnimus	10 4	2 54	18	♀ rises 9h. 58m.		1	4 37	7 23	29	
M	11	Flavius	11 2	3 39	2	☽ in per. Altair south 2h. 25m.		1	4 36	7 24	30	
T	12	Barnabas	11 49	☽ sets	16	☾ 12. ♂ ☽ ☽	☾	1	4 36	7 24	31	
W	13	Basilides	12 40	8 10	29	♂ ☽ ☽ ♀ south 8h. 59m. ☾		0	4 36	7 24	June 1	
T	14	Tobias	1 34	9 8	13	♂ ☽ ☽ ☽ sets 9h. 24m.		0	4 36	7 24	2	
F	15	Corpus Christi	2 29	9 38	26	Pollux sets 9h. 49m.		sun	4 35	7 25	3	
S	16	Rolandus	3 24	10 8	9	♂ ☽ ☽ ☽ superior.		slow	4 35	7 25	4	

24. Third Sunday after Trinity.

St. Luke xv. 1-10; 1 Pet. v. 5-11.

Day's length, 14 hours 50 minutes.

S	17	St. Alban	4 20	10 48	21	♂ rises 2h. 6m.		0	4 35	7 25	5	
M	18	Arnolphus	5 10	11 42	3	Wega south 12h. 51m.		1	4 35	7 25	6	
T	19	Gervasius	5 58	morn.	15	☾ 19. ♀ rises 9h. 16m.	☾	1	4 35	7 25	7	
W	20	Sylverius	6 44	12 6	27	♂ ☽ ☽ Ant. south 10h. 22m.		1	4 35	7 25	8	
T	21	Raphael	7 30	12 35	9	☽ enters ♄ Longest day.		1	4 34	7 26	9	
F	22	Achatius	8 18	1 6	21	♂ ☽ ♀ ☽ Summer commences.		1	4 35	7 25	10	
S	23	Agrippina	9 8	1 40	3	☽ in apo. Arctur. south 7h. 58m.		2	4 35	7 25	11	

25. Fourth Sunday after Trinity.

St. Luke vi. 36-42; Rom. viii. 18-23.

Day's length, 14 hours 50 minutes.

S	24	John Baptist	9 58	2 16	15	♂ gr. Hel. Lat. N.		2	4 35	7 25	12	
M	25	Elogius	10 48	3 0	27	♂ ☽ ☽ ☽ sets 9h. 24m.		2	4 35	7 25	13	
T	26	Jeremiah	11 40	3 48	10	☽ sets 1h. 34m. Morning.		2	4 35	7 25	14	
W	27	Seven Sleepers	morn.	☽ rise	23	☽ 27. ♂ rises 1h. 50m.	☽	3	4 35	7 25	15	
T	28	Leo	12 38	8 1	7	Wega south 12h. 4m.		3	4 35	7 25	16	
F	29	St. Peter	1 33	8 48	21	♂ ☽ ♀ ♀ rises 8h. 50m.		3	4 36	7 24	17	
S	30	Lucina	2 26	9 36	5	Regulus sets 9h. 58m.		3	4 36	7 24	18	

MOON'S PHASES.

Last Quarter, 6th day, 2 o'clock 15 minutes Morning.
 New Moon, 12th " 6 " 9 " Afternoon.
 First Quarter, 19th " 6 " 44 " "
 Full Moon, 27th " 10 " 33 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, variable; 6, 7, rain; 8, 9, 10, clear;
 11, showers; 12, 13, 14, warm; 15, cloudy; 16, 17, thunder showers; 18, 19, 20, clear; 21, 22, cloudy; 23, 24, 25,
 26, fair; 27, 28, 29, warm; 30, showers.



BIRDS AND THEIR NEST.

It is said, that one reason why there are so many insects to destroy young trees, and all kinds of fruit, is that birds are more scarce than they used to be. The birds live on insects, and when birds are plenty, millions of them are devoured. It is not only cruel, but it is even unprofitable, to kill birds and disturb their nests. Boys and men ought to make haste and learn better manners.

THE PAPERS OF THE CHURCH.

Every member, or at least every family in the Church, that is able to do it, ought to take one or more of the papers of the Church. Here they are:

ENGLISH.

The German Reformed Messenger, published weekly at \$3. Edited by Rev. S. R. FISHER, D.D., No. 52 & 54 North Sixth street, Philada.

The Western Missionary, weekly, Dayton, O., at \$1.50. Rev. GEO. W. WILLIARD, Editor.

The Child's Treasury, a monthly Sunday School paper, published by S. R. FISHER & Co., Philada. Terms: Ten copies for \$2; Twenty-five copies for \$4.50; Fifty copies for \$8; One hundred copies for \$15.

The Guardian. A monthly Magazine of 32 pages, devoted to the social, literary and religious interests of young men and ladies. Published by S. R. FISHER & Co., Philada. Rev. H. HARBAUGH, D.D., Editor. \$1.50 per year.

GERMAN

The Reformirte Kirchenzeitung. Weekly at \$1.50. Edited by Rev. N. GEHR, and published by S. R. FISHER & Co., Philada. This is the oldest German religious paper in the country.

The Evangelist, Cleveland, Ohio. Weekly at \$1.50. Rev. H. J. RUETENIK, Editor.

Sontagschulblatt, monthly by the Ger. Ref. Buchverein, Cleveland, Ohio.

Lämmerhirt. A child's paper. Edited by Rev. J. GANTENBEIN, Bridesburg, near Philadelphia. Terms \$2.50 for ten copies.

STATISTICS OF THE GERMAN REFORMED CHURCH.

	EASTERN SYNOD.	WESTERN SYNOD.	TOTAL.
Synods.....	1	1	2
Classes.....	16	13	29
Ministers.....	269	207	476
Congregations.....	703	431	1,134
Members.....	80,143	27,251	107,394
Unconfirmed Members.....	50,816	22,760	73,576
Baptisms.....	7,250	3,579	10,829
Confirmations.....	3,832	1,571	4,903
By Certificate.....	826	786	1,612
Communicants.....	65,392	23,723	89,115
Excommunicated and erased.....	11	149	160
Dismissed.....	448	226	674
Deaths.....	3,594	1,081	4,675
Sunday Schools.....	575	277	852
Sunday School Scholars.....	20,551	Not reported.	
Benevolent contributions.....	\$79,067 21	\$17,974 15	\$97,041 36

Seventh Month,

JULY, 1866.

31 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		H. M.	H. M.	
26. Fifth Sunday after Trinity. St. Luke v. 1-11; 1 Pet. iii. 8-15. Day's length, 14 hours 48 minutes.									
S	1	Theobald	2 59	10 2	♈	19 ☉ in apogee.	3	4 36 7 24	19
M	2	Visit. Virg. Mary	3 40	10 40	♈	4 ♀ sets 9h. 22m.	4	4 36 7 24	20
T	3	Cornelius	4 20	11 18	♈	18 ♀ sets 1h. 0m.	4	4 37 7 23	21
W	4	INDEPENDENCE	5 8	11 56	♈	2 ♀ rises 8h. 34m.	4	4 37 7 23	22
F	5	Demetrius	5 50	morn.	♈	16 ☽ 5. ☿ Aldeb. rises 2h. 33m.	4	4 37 7 23	23
T	6	John Huss	6 52	12 48	♈	0 ☽ Regulus sets 9h. 40m	4	4 38 7 22	24
S	7	Edelburga	7 46	1 30	♈	14 ☽ ☿ ♀ rises 1h. 40m.	4	4 38 7 22	25
27. Sixth Sunday after Trinity. St. Matthew v. 20-36; Rom. vi. 3-11. Day's length, 14 hours 42 minutes.									
S	8	Aquilla	8 38	2 8	♈	28 Antares south 9h. 10m.	5	4 39 7 21	26
M	9	Zeno	9 30	2 48	♈	11 ☽ in per. Wega south 9h. 16m.	5	4 39 7 21	27
T	10	J. Calvin born	10 24	3 28	♈	25 ♀ stationary.	5	4 40 7 20	28
W	11	Pius	11 18	3 59	♈	8 ☽ ☽ ☽ Dog days begin.	5	4 40 7 20	29
T	12	Henry	12 12	☽ sets	♈	21 ☽ 12. ♀ south 12h. 40m.	5	4 41 7 19	30
F	13	Margaret	1 2	8 18	♈	4 ☽ Spica sets 11h. 12m.	5	4 41 7 19	July 1
S	14	Bonavent	1 49	9 10	♈	17 ☽ ☽ ☽ ♀ sets 9h. 6m.	5	4 42 7 18	2
28. Seventh Sunday after Trinity. St. Mark viii. 1-9; Rom. vi. 19-23. Day's length, 14 hours 34 minutes.									
S	15	Apostle's day	2 34	9 46	♈	29 ☽ rises 1h. 28m.	6	4 43 7 17	3
M	16	Hilary	3 18	10 14	♈	11 Altair south 12h. 2m.	6	4 43 7 17	4
T	17	Alexius	4 10	10 45	♈	23 Regulus sets 8h. 9m.	6	4 44 7 16	5
W	18	Maternus	4 49	11 26	♈	5 7 * rises 12h. 23m.	6	4 45 7 15	6
T	19	Ruffina	5 58	11 49	♈	16 ☽ 19. ☿ Spica sets 10h. 48m.	6	4 46 7 14	7
F	20	Elijah	6 44	morn.	♈	28 ☽ ☽ ☽ ♀ sets 12h. 4m.	6	4 46 7 14	8
S	21	Praxedes	7 34	12 10	♈	10 ☽ in apo. ♀ south 11h. 59m.	6	4 47 7 13	9
29. Eighth Sunday after Trinity. St. Matthew vii. 15-21; Rom. viii. 12-17. Day's length, 14 hours 24 minutes.									
S	22	Mary Magdalene	8 20	12 51	♈	23 ♀ sets 9h. 2m.	6	4 48 7 12	10
M	23	Apollinaris	9 11	1 34	♈	5 ☉ enters ♈	6	4 49 7 11	11
T	24	Christiana	10 6	2 16	♈	18 ☽ gr. Elong. East.	6	4 50 7 10	12
W	25	St. James	10 56	2 58	♈	2 ☽ sets 8h. 10m.	6	4 50 7 10	13
T	26	St. Ann	11 40	3 38	♈	15 ☽ ☽ ♀ ♀ south 11h. 38m.	6	4 51 7 9	14
F	27	Martha	morn.	☽ rise	♈	0 ☽ 27. ☽ rises 1h. 4m.	6	4 52 7 8	15
S	28	Pantaleon	12 30	7 41	♈	14 ☽ sets 11h. 25m.	6	4 53 7 7	16
30. Ninth Sunday after Trinity. St. Luke xvi. 1-9; 1 Cor. x. 1-13. Day's length, 14 hours 12 minutes.									
S	29	Beatrix	1 22	8 21	♈	29 ☽ ♀ sets 8h. 54m.	6	4 54 7 6	17
M	30	Upton	2 14	8 59	♈	14 7 * rises 11h. 34m.	6	4 55 7 5	18
T	31	Germanus	3 8	9 38	♈	29 Aldebaran rises 12h. 50m.	6	4 56 7 4	19

☿ Jupiter is, on the 20th, in opposition with the sun, and shines all night.

MOON'S PHASES.

Last Quarter, 5th day, 9 o'clock 0 minutes Morning.
 New Moon, 12th " 12 " 31 " "
 First Quarter, 19th " 10 " 38 " "
 Full Moon, 27th " 11 " 6 " Forenoon.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, rain; 4, thunder; 5, 6, 7, 8, fair; 9, 10, warmest days; 11, 12, thunder showers; 13, 14, fair; 15, 16, rain; 17, 18, 19, warm; 20, cloudy; 21, 22, 23, 24, fair; 25, thunder; 26, 27, variable; 28, fair; 29, 30, 31, rain.



SYMBOL OF GOD'S PROTECTING LOVE.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, (Jacob,) and there was no strange god with him. (Deut. xxxii. 11, 12.)

CAUGHT THIS TIME.

To a congregation we once served, belonged an old father, who lived near the mountain, about three miles from the church. He was a very worthy old man, only he had one weakness—which was to make a very trifling excuse sufficient to keep him out of church.

One Sunday, which was a little cloudy, but by no means inclement, he was not found in his place. The next morning at an early hour, as the pastor was standing on his porch, looking out into a regular old-fashioned snow-storm, who should come along, but this same old father perched on a load of wood, his hat and overcoat, his hair and whiskers, all whitened by the thickly falling and fiercely blowing snow!

Seeing the pastor, he halted a moment to pay his respects, and exchange a friendly word.

"Good morning," said our old friend, "all well?"

"All well, thank you."

"Sorry I could not be in to church yesterday."

"Yes; I missed you."

"Well, the fact is, it was such a bad day, and the weather threatened so much that I thought it was too bad to venture out, and"—

But here an idea struck him,—or perhaps it was a somewhat fiercer blast of snow that struck him,—which suddenly broke off his sentence! The Pastor did not much relieve his embarrassment, when he said with a sly smile:

"Fine, pleasant weather to-day! If we should

have as fine a day as this next Sunday, I shall look for you at church!"

The old father blushed, and smiled, and manifested a desire to break off the conversation,—all of which seemed as if he was inwardly saying: "Caught this time!"

M O R A L.

To the church you cannot go,
If you fear there *might be* snow;
But when it comes fiercely down
You can haul your wood to town!

Humbug Medicine-Men.

Do you know the trick? Do you know how they manage to draw the people into their meshes? We will tell you the whole secret. You read one of their advertisements and conclude to try their cure; you write to the quack for information. He replies, that his cure suits your case exactly, and that if you conclude to try it, all you have to do is to enclose a postage stamp, and the receipt for making up the medicine shall be sent without further charge. This seems fair and even generous. He sends the recipe. You take it to the drug-store to have it compounded. It is all clear except that there is *one ingredient* to go into it which the druggist has not, and which is not even found mentioned in any of the books!

What is to be done? You write to the city quack that you can get all the ingredients except the one. He tells you that it is somewhat rare, but he has some of it, and will furnish it if desired: it comes high, but is the principal thing in the cure. He requests you to send on ten dollars, and he will send it by mail. If your eyes are not yet open, you will be foolish enough to send the money, and in due time you will receive the *axiphaxigus* or whatever its name may be. It is probably dried mushroom or toasted sawdust, or something of the kind.

These are the facts in the case. Now if you are determined to be humbugged, we advise you to buy a Patent Medicine Almanac, and go into it with all your heart. And if you send us the ten dollars, we will send you the *axiphaxigus* ourselves, the very best quality.

So long as you see one star in the sky the sun is not risen; so long as one leak admits the water the ship is not safe; so long as one sin reigns in a man's heart, and is practiced in his life, Jesus is neither his Saviour nor his King.

Eighth Month,

AUGUST, 1866.

31 Days.

Day of Week	Day of Moth	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.				Old Style.	
			H.	M.	H.	M.	S.	D.			M.	H.	M.	H.		M.
W	1	Lammas day	3	50	10	15		13	♀ sets 8h. 48m. ☿	☾	6	4	57	7	3	20
T	2	Stephen	4	40	10	52		27	♂ sets 10h. 59m.		6	4	58	7	2	21
F	3	Augustus	5	34	11	33		11	♂ 3. ♀ south 11h. 17m.		6	4	59	7	1	22
S	4	Dominick	6	26	morn.			25	Sirius rises 4h. 40m.		6	5	0	7	0	23

31. Tenth Sunday after Trinity.

St. Luke xix. 41-47; 1 Cor. xii. 1-11.

Day's length, 13 hours 58 minutes.

S	5	Oswald	7	20	12	9		9 ☿ in per. ☿ ☿ ☿ rises 12h. 40m.	6	5	1	6 59	24
M	6	Annun. of Christ	8	14	12	56		22 ♀ stationary. 7 * rises 11h. 20m.	6	5	2	6 58	25
T	7	Godfrey	9	8	1	47		5 ☿ ☿ ☿ sets 8h. 38m.	5	5	3	6 57	26
W	8	Emily	10	6	2	42		18 Rigel rises 1h. 28m.	5	5	4	6 56	27
T	9	Ericus	10	59	3	40		1 Regulus sets 7h. 29m.	5	5	5	6 55	28
F	10	St. Lawrence	11	48	☿ sets			13 ☿ 10. Orion rises 2h. 4m.	5	5	6	6 54	29
S	11	Titus	12	20	7	26		25 ☿ ☿ ☿ Ant. sets 11h. 20m.	5	5	7	6 53	30

32. Eleventh Sunday after Trinity.

St. Luke xviii. 9-14; 1 Cor. xv. 1-14.

Day's length, 13 hours 44 minutes.

S	12	Clara	1	8	7	59		7 ♀ south 10h. 47m.	5	5	8	6 52	31
M	13	Hildebert	1	50	8	26		19 ☿ ☿ ☿ sets 8h. 25m.	5	5	9	6 51	Aug. 1
T	14	Eusebia	2	46	8	49		1 ☿ rises 12h. 28m.	4	5	10	6 50	2
W	15	Assump. V. Mary	3	39	9	19		13 ☿ Wega south 8h. 54m.	4	5	12	6 48	3
T	16	Rochus	4	34	9	49		25 ☿ ☿ ☿ sets 9h. 46m.	4	5	13	6 47	4
F	17	Bertram	5	20	10	21		7 ☿ in ☿ ☿ gr. Hel. L. S.	4	5	14	6 46	5
S	18	Agapetus	6	8	11	17		19 ☿ 18. ☿ in apo.	4	5	15	6 45	6

33. Twelfth Sunday after Trinity.

St. Mark vii. 31-37; 2 Cor. iii. 4-11.

Day's length, 13 hours 28 minutes.

S	19	Sebaldus	7	10	morn.			1 ♀ sets 8h. 16m.	3	5	16	6 44	7
M	20	Bernard	8	12	12	15		14 ☿ ☿ ☿ inf. 7 * rises 10h. 16m.	3	5	17	6 43	8
T	21	Rebecca	9	0	1	5		27 ♀ sets 9h. 36m.	3	5	18	6 42	9
W	22	Philibert	9	54	2	9		10 Dog days end.	3	5	20	6 40	10
T	23	Zaccheus	10	44	3	13		24 ☿ ☿ ☿ south 10h. 8m. ☿ ent. ♀	2	5	21	6 39	11
F	24	St. Bartholomew	11	34	4	24		8 ☿ Sirius rises 3h. 28m.	2	5	22	6 38	12
S	25	Ludovicus	morn.	☿ rise				23 ☿ 25. ☿ rises 12h. 8m.	2	5	23	6 37	13

34. Thirteenth Sunday after Trinity.

St. Luke x. 23-27; Gal. iii. 16-22.

Day's length, 13 hours 12 minutes.

S	26	Samuel	12	30	6	59		8 ♀ sets 8h. 10m.	2	5	24	6 36	14
M	27	Gephard	1	26	7	30		23 Orion rises 1h. 1m.	1	5	26	6 34	15
T	28	St. Augustine	2	22	8	10		8 Arctur. sets 10h. 52m.	1	5	27	6 33	16
W	29	John's decollat.	3	18	8	50		23 ♀ stationary. ☿	1	5	28	6 32	17
T	30	Benjamin	4	14	9	30		7 ☿ in per. ♀ sets 9h. 2m.	1	5	29	6 31	18
F	31	Paulina	5	10	10	44		21 Spica sets 8h. 4m.	0	5	31	6 29	19

MOON'S PHASES.

Last Quarter, 3d day, 2 o'clock 10 minutes Afternoon.
 New Moon, 10th " 9 " 30 " Morning.
 First Quarter, 18th " 4 " 10 " "
 Full Moon, 25th " 10 " 30 " Evening.

CONJECTURES OF THE WEATHER.

1, 2, thunder showers; 3, 4, 5, variable; 6, 7, 8, sultry, warm; 9, cloudy; 10, 11, fair; 12, 13, 14, cloudy, with thunder; 15, 16, variable; 17, 18, 19, clear; 20, 21, 22, 23, warm; 24, 25, thunder showers; 26, 27, cloudy; 28, 29, showers; 30, 31, fair.



THE SWING.

Here are some little girls swinging. This is nice sport, and good exercise. Only some one must see to it that the rope is well secured, and then they must not swing too high for fear of an accident.

Ter-centenary Free-will Offerings.

As the summary of the offerings given last year was based on an incomplete return, we give here the amounts contributed by the different Classes of the Eastern Synod in their full and final form.

East Pennsylvania Classis.....	\$7,465 78
Lebanon "	10,115 59
Zion's "	4,784 08
Maryland "	18,339 60
Philadelphia "	16,331 06
Mercersburg "	17,505 45
Goshenhoppen "	5,947 66
New York "	236 07
Lancaster "	12,874 77
East Susquehanna "	6,532 37
West Susquehanna "	3,288 23
Clarion "	1,121 70

St. Paul's Classis.....	\$3,336 70
Western New York Classis.....	243 92
North Carolina and Virginia Classes,	
No Report.	
Total.....	\$108,125 98

This sum was distributed to the following objects and institutions:

Theo. Seminary at Mercersburg.....	\$11,201 67
Franklin and Marshall College, Lan-	
caster	36,084 18
Beneficiary Education.....	5,930 73
Home Missions.....	8,513 57
Foreign Missions.....	2,052 83
Church Extension.....	10,542 38
Widow's Fund Society.....	1,467 52
Orphan's Homes.....	4,819 30
Heidelberg College, Tiffin, Ohio.....	2,100 00
Theo. Seminary " "	3,055 00
Theo. Library, Mercersburg, Pa.....	1,762 50
Mission Churches.....	6,575 08
Sunday School Literature.....	170 00
Synodical Fund.....	500 00
Undesignated Fund	10,691 37

This grand total of \$108,125 98 seems a large sum, and the Ter-centenary year has been pronounced a good success in this feature of it. It is certainly more liberal than any thing that the Church has before done. But is it at all what might have been done? Look at it. The minutes report for the same year in the Eastern Synod 125,862 confirmed and unconfirmed members. Hence the average has been a little over 85 cents a member, or a little over one cent and a half a week for each one! True, many have contributed largely and liberally, but that only goes to show that a correspondingly larger number contributed *nothing*.

Our present statistics report 107,394 adult members. If some plan of systematic benevolence could be put in operation, so that *all* these members would contribute an average of only 25 cents a month, the amount in a year would be \$322,182. Besides these are unconfirmed members, 73,576. An average of one cent a week for these would make \$37,259. This added to the former sum would make \$359,441 each year. Thus the Church would raise regularly for benevolent objects each year over *three times* the amount raised by special effort during the Ter-centenary year!

Does any one say this *will* not be done? We know it. But it *could* be done, and it *ought* to be done.

Ninth Month,

SEPTEMBER, 1866.

30 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun fast.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M.	H. M. H. M.	
S	1	Egidius	5 46	11 42		1. ♀ sets 8h. 5m.	0	5 32 6 28	20
35. Fourteenth Sunday after Trinity. St. Luke xvii. 11-19; Gal. v. 16-24. Day's length, 12 hours 54 minutes.									
S	2	Eliza	6 22	morn.		♂ ♀ rises 11h. 50m.	1	5 33 6 27	21
M	3	Mansuetus	7 8	12 40		♂ ♀ ♄ sets 8h. 50m.	1	5 35 6 25	22
T	4	Moses	8 2	1 28		♄ south 9h. 28m.	1	5 36 6 24	23
W	5	Nathaniel	8 50	2 12		Sirius rises 2h. 41m.	1	5 37 6 23	24
T	6	Magnus	9 48	3 13		♄ gr. Elong. West.	2	5 39 6 21	25
F	7	Regina	10 44	4 30		♄ ♀ ♄ rises 4h. 50m.	2	5 40 6 20	26
S	8	Nativity of V. M.	11 39	♄ sets		♄ ♂ sets 8h. 0m.	2	5 41 6 19	27
36. Fifteenth Sunday after Trinity. St. Matthew vi. 24-34; Gal. v. 25-vi. 10. Day's length, 12 hours 36 minutes.									
S	9	Bruno	12 30	6 30		Orion rises 12h. 12m.	3	5 42 6 18	28
M	10	Pulcheria	1 20	7 1		7 * rises 8h. 58m.	3	5 44 6 16	29
T	11	Protus	2 6	7 35		♄ ♂ rises 11h. 40m.	4	5 45 6 15	30
W	12	J. Wickliffe	2 48	8 6		♄ ♀ ♄ sets 7h. 56m.	4	5 46 6 14	31
T	13	Amatus	3 34	8 37		♄ ♀ ♄ sets 8h. 20m.	4	5 47 6 13	Sept. 1
F	14	Elev. Holy Cross	4 22	9 21		Altair south 8h. 12m.	5	5 49 6 11	2
S	15	Nicetas	5 12	10 12		♄ in apo. Antares sets 9h. 10m.	5	5 50 6 10	3
37. Sixteenth Sunday after Trinity. St. Luke vii. 11-17; Eph. iii. 13-21. Day's length, 12 hours 18 minutes.									
S	16	Euphemia	6 0	10 45		16. Wega sets 7h. 1m.	5	5 51 6 9	4
M	17	Lampertus	6 50	11 32		♄ ♀ ♄ ♄ sets 7h. 48m.	6	5 53 6 7	5
T	18	Siegfried	7 48	morn.		♄ stationary.	6	5 54 6 6	6
W	19	Emberday	8 40	12 14		♄ ♀ ♄ ♄ south 8h. 20m.	6	5 55 6 5	7
T	20	Cornicia	9 30	1 4		♄ gr. Hel. L. N.	7	5 56 6 4	8
F	21	Matthew	10 20	2 10		♀ in aphelion.	7	5 57 6 3	9
S	22	Maurice	11 8	3 22		♄ rises 11h. 32m.	7	5 59 6 1	10
38. Seventeenth Sunday after Trinity. St. Luke xiv. 1-11; Eph. iv. 1-6. Day's length, 12 hours 0 minutes.									
S	23	Josea	11 44	4 34		☉ enters ♎ Day and night equal.	8	6 0 6 0	11
M	24	St. John concep.	morn.	♄ rise		24. Autumn commences.	8	6 1 5 59	12
T	25	Cleophas	12 28	6 46		♄ 7 * rises 8h. 15m.	8	6 3 5 57	13
W	26	Justina	1 26	7 30		♄ in per. ♄ sets 7h. 40m.	9	6 4 5 56	14
T	27	Cosmus	2 24	8 16		♄ sets 7h. 38m.	9	6 6 5 54	15
F	28	Wenceslaus	3 22	9 2		♄ south 7h. 44m.	9	6 7 5 53	16
S	29	St. Michael	4 18	9 56		Orion rises 11h. 1m.	10	6 8 5 52	17
39. Eighteenth Sunday after Trinity. St. Matthew xxii. 34-46; 1 Cor. i. 4-9. Day's length, 11 hours 40 minutes.									
S	30	Jerome	5 14	10 50		Aldebaran rises 9h. 4m.	10	6 10 5 50	18

MOON'S PHASES.

Last Quarter, 1st day, 7 o'clock 9 minutes Evening.
 New Moon, 8th " 9 " 16 " "
 First Quarter, 16th " 10 " 23 " "
 Full Moon, 24th " 9 " 12 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, 5, cloudy; 6, 7, 8, variable; 9, 10, 11, dry; 12, 13, rain; 14, 15, 16, variable; 17, 18, clear, warm; 19, 20, 21, rain; 22, 23, clear; 24, 25, 26, high wind; 27, 28, cloudy; 29, 30, fair.



THE CHILDREN.

We were all children once, and fond of play. Here they go on their Hobby-horses. One has a soldier cap on, and no doubt belongs to a cavalry company. The other two are too young to go to war, and are therefore seen in citizen's dress. No doubt a stroke of those whips makes the horses jump. Take care, boys; they might throw you off, and hurt you!

Our picture has its moral. Let parents provide amusement for their children at home. This is the best way to keep them out of bad company, and from forbidden tricks.

EMMA AND THE LITTLE BOY.

Emma Grey, on her way to school, passed a little boy whose hand was through the railing of a gentleman's front yard, trying to pick off a beautiful spring flower. "O, little boy," said Emma, kindly, "are you not taking that without leave?" "Nobody sees me," answered

the little boy, looking up. "Somebody sees you from the blue sky, little boy," said Emma. "God says we must not take what does not belong to us without leave, and you will grieve Him if you do so."

The little boy looked up into her face as she spoke. "Shall I?" said he; "then I won't." He drew back his hand, and went away. Was it not thoughtful and kind in Emma? I think so.

One way of doing good is to prevent others from doing wrong. A gentle word of reproof or persuasion would save many a one from sin.

A Warning to Delaying Catechumens.

What can be done now, and what ought to be done now, should never be deferred to a future time. The future is always uncertain to us; and many a great good has been lost by delay. Of this truth we have seen many painful examples.

Among an interesting class of Catechumens, which had been prepared for Easter communion, there was one, a young lady, who did not give in her name to be confirmed. When we asked her the reason, she said she would wait till Fall. We urged her to be confirmed with the rest of the class; but she persisted in her purpose to "wait till the next time." The next opportunity never came. In August we stood by her grave and said: "Earth to earth, ashes to ashes, dust to dust."

In like manner a married woman, whose husband we had just buried, was urged to join the class then preparing for confirmation. She said she intended to unite with the Church, but would wait till the next class should be started. Before that time came, we buried her by the side of her husband.

A middle-aged man, intelligent and highly respected in the community, who had an interesting young family around him, and who had for some time been earnestly thinking about being confirmed, was urged by us on Saturday before Communion to take the step now. He said he would wait till the next Communion. On Monday he was taken with typhoid fever, became insensible, and on the following Sunday we buried him.

These instances are sufficient as a solemn warning to all catechumens, who are tempted to delay their confirmation. They also speak with a voice that cannot be misunderstood, to all who ought to be catechumens, but delay the solemn duty and blessed privilege. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

PRAYER is an exercise which has the property of incorporating itself with every other, not only not impeding it, but advancing it. There is no crevice so small that devotion may not slip in.

Tenth Month,

OCTOBER, 1866.

31 Days.

Day of Week	Day of Mo'th	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun East.	Sun rises and sets.				Old Style.
			H.	M.	H.	M.	S.	D.			H.	M.	H.	M.	
M	1	Remigius	6	8	11	45		11	1. ♀ gr. Elong. E. ♂ ♀ ☉	10	6	11	5	49	19
T	2	Ch. Columbus	6	58	morn.			24	♂ ☉ superior.	11	6	12	5	48	20
W	3	Jairus	7	53	12	44		7	♀ sets 7h. 35m.	11	6	13	5	47	21
T	4	Francis	8	40	1	48		19	♂ rises 11h. 20m.	11	6	15	5	45	22
F	5	Placidus	9	26	2	54			♂ sets 12h. 0m. Morning.	11	6	16	5	44	23
S	6	Fides	10	16	3	59		13	Arctur. sets 8h. 36m.	12	6	17	5	43	24

40. Nineteenth Sunday after Trinity. St. Matthew ix. 1-8; Eph. iv. 17-32. Day's length, 11 hours 22 minutes.

S	7	Amelia	11	6	5	4		25	12	6	19	25
M	8	Pelagius	12	1	♂	sets		7	12	6	20	26
T	9	Dionysius	12	50	6	12		18	13	6	21	27
W	10	Gereon	1	40	6	59		0	13	6	23	28
T	11	Burkhard	2	27	7	37		12	13	6	24	29
F	12	Veritas	3	14	8	17		24	13	6	25	30
S	13	Coloman	4	4	9	11		6	14	6	27	Oct. 1

41. Twentieth Sunday after Trinity. St. Matthew xxii. 1-14; Eph. v. 15-21. Day's length, 11 hours 4 minutes.

S	14	Fortuna	4	55	9	48		19	14	6	28	2
M	15	Hedwick	5	45	10	43		2	14	6	29	3
T	16	Gallus	6	38	11	40		15	14	6	30	4
W	17	Florentine	7	32	morn.		16. ♂ ♀ ♀ sets 11h. 30m.	15	15	6	32	5
T	18	St. Luke Ev.	8	26	12	39		11	15	6	33	6
F	19	Ptolemy	9	10	1	28		25	15	6	34	7
S	20	Felicianus	10	0	2	18		9	15	6	35	8

42. Twenty-first Sunday after Trinity. St. John iv. 46-54; Eph. vi. 10-20. Day's length, 10 hours 46 minutes.

S	21	Ursula	10	42	3	30		24	15	6	37	9
M	22	Cordula	11	26	4	44		9	15	6	38	10
T	23	Severinus	morn.	♂	rise			24	16	6	39	11
W	24	Salome	12	16	6	8		9	16	6	40	12
T	25	Crispin	1	13	6	56		24	16	6	42	13
F	26	Amandus	2	12	7	46		9	16	6	43	14
S	27	Sabina	3	9	8	44		23	16	6	44	15

43. Twenty-second Sunday after Trinity. St. Matt. xviii. 21-35; Phil. i. 3-11. Day's length, 10 hours 30 minutes.

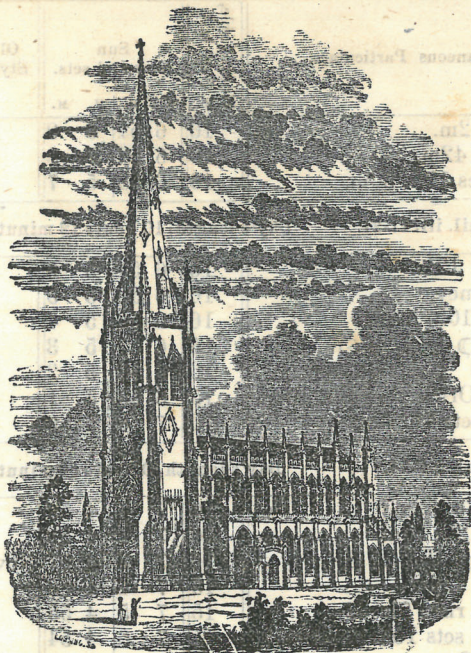
S	28	Siryon Jud.	4	6	9	42		7	16	6	45	16
M	29	H. Zwinglius	4	58	10	40		20	16	6	47	17
T	30	Serapion	5	52	11	38		3	16	6	48	18
W	31	Hallow Eve	6	40	morn.		30. Sirius rises 11h. 20m.	16	16	6	49	19

MOON'S PHASES.

Last Quarter, 1st day, 1 o'clock 19 minutes Morning.
 New Moon, 8th " 12 " 9 " Afternoon.
 First Quarter, 16th " 4 " 36 " "
 Full Moon, 23th " 7 " 26 " Evening.
 Last Quarter, 30th " 9 " 59 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, cloudy, with rain; 3, 4, 5, clear; 6, 7, variable;
 8, 9, rain; 10, 11, 12, 13, clear, cold; 14, 15, variable;
 16, 17, cloudy; 18, 19, clear; 20, rain; 21, fair; 22, 23,
 24, rain; 25, 26, 27, fair; 28, 29, 30, 31, pleasant.



This is the church with its lofty steeple:
There is the priest in his surplice drest—
Here is the place where they preach to the people.

This is the church with its high airy steeple:
There is the font with its lettered front—
Here is the place where they sprinkle the people.

This is the church with its grand old steeple:
The glad bells chime in the merry June time—
Here is the place where they marry the people.

This is the church with its towering steeple:
The sad bells toll for the flight of the soul—
Here is the place where they bury the people.

Here is the church with its dizzy steeple:
Years hath it stood, through the gale and the flood,
The light, and the love, and the joy of the people.

This is the church with its stately steeple:
Still will they marry and still will they bury,
And still will they sprinkle and preach to the people.

Sprinkle and marry and bury the people,
While the years pass on as in years that are gone
In the dear old church with its time-worn steeple.

And still in the shade of the ancient steeple
The dead shall sleep, and the living weep,
Till the angel's trump shall arouse the people.

This is the church with its hoary steeple.
Oh! long may it stand, in a goodly land,
The joy, and the love, and the light of the people.

RARE HONESTY.

During the seven years' war a cavalry officer was dispatched on a foraging expedition. After riding about for some time, he discovered, in a remote valley, covered with copse-wood, a miserable hut, out of which, upon knocking, stepped an aged man with a hoary head.

"Show me a field," said the officer, addressing him, "where my men may obtain feed for our horses."

"With all my heart," replied the farmer, immediately walking on ahead to show the way.

After a quarter of an hour's walk, they fell in with a field of barley, on beholding which the officer said:

"Ah, here is what we want!"

"Have patience yet a little," replied the farmer, and passed on.







They followed him, till at length they arrived at another field of barley, which, however, was far inferior to the first. After the men had cut down the grain, and tied it to the horses, and were ready to proceed on their way, the officer remarked to the old farmer:

"You have, most unnecessarily, taken us a long distance; the first field we met was far superior to this."

"That may well be," replied the farmer, "*but it was not my own.*"

A RELIGIOUS LIFE.—The beauty of a religious life is one of its greatest recommendations. What does it profess? Peace to all mankind. It teaches us those arts which will render us beloved and respected, and which will contribute to our present comfort as well as our future happiness. Its greatest ornament is charity; it inculcates nothing but love and sympathy of affection; it breathes nothing but the purest spirit of delight; in short, it is a system perfectly calculated to benefit the heart, improve the mind, enlighten the understanding.

30 Days.

47. Twenty-sixth Sunday after Trinity. St. Matt. xxv. 31-46; 2 Thess. i. 3-10.										Day's length, 9 hours 30 minutes.					
S	25	Catharine	2	40	8	22		15	Rigel rises 7h. 34m.	13	7	15	4	45	13
M	26	Conrad	3	38	9	20		24	♄ ♃ ♅ ♄ rises 9h. 18m.	12	7	15	4	45	14
T	27	Jehoshaphat	4	36	10	21		12	♄ stationary.	12	7	16	4	44	15
W	28	Guntherus	5	30	11	25		24	♂ 2♂ sets 9h. 26m.	12	7	17	4	43	16
T	29	Saturn	6	24	morn.			6	♄ Sirius rises 9h. 14m.	11	7	17	4	43	17
F	30	St. Andrew	7	18	12	20		18	♄ Orion rises 7h. 0m.	11	7	18	4	42	18

h Saturn is the 7th in conjunction with the Sun, and cannot be seen this month.

MOON'S PHASES.

New Moon,	7th day,	5 o'clock	40 minutes	Morning.
First Quarter,	15th "	9 "	22 "	"
Full Moon,	22d "	5 "	28 "	"
Last Quarter,	28th "	10 "	16 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, clear; 3, 4, 5, fair; 6, rain; 7, 8, variable; 9, 10, 11, fair; 12, 13, cloudy; 14, 15, rain; 16, 17, 18, clear; 19, 20, cloudy; 21, 22, rain and snow; 23, 24, variable; 25, 26, 27, fair; 28, 29, 30, cloudy.



THE DEAD BIRD.

Those two children have found a dead bird, and have brought it in to show it to their older sister. They did not kill it. No doubt some one shot it, or crippled it, so that it died soon after. What a pity the bird is dead.

Intercession.

In one of our infant classes, writes a visitor, I found forty-five children in excellent order; and the visit to this class rewarded me for all my toil. The text on the card was, "Christ is risen from the dead;" and, joining in the lesson, I asked many questions about the life of Christ,

and referring to the passage, "He ever liveth to make *intercession* for us," I asked, without expecting an answer, "And what is meant by *intercession*?" After a few moments' pause, a bright-eyed little fellow, about six years old, replied, "*Speaking a word to God, for us, Sir?*"

HOW OLD ART THOU.

It is a singular, but very common error, which is sometimes announced, that the Presbyterian Church is older than the Reformed, and that the Reformed Church sprang from the Presbyterian, and is a branch of it. The fact is just the other way—the English Presbyterian Church is a branch of the Reformed Church, and sprang from it.

The Reformed Church is the original body. The different provincial Churches are parts of it, only taking the names of the countries in which the Reformed Church took hold. Thus the Reformed Church of Germany became the French Reformed in France, the Dutch Reformed in Holland, the English Reformed (or Presbyterian) Church in England.

Hence the English Reformed Church, or the Presbyterian, is a later branch of the Reformed Church, and sprang from the original Reformed Church of Germany. This may be seen from the date of their Creeds. The Heidelberg Catechism was formed in 1563, but the Presbyterian Westminster Confession was not formed till 1648—which is eighty-five years later.

HE that prays out of custom, says Jeremy Taylor, or gives alms for praise, or fasts to be accounted religious, is but a Pharisee in his devotion, and a beggar in his alms, and a hypocrite in his fast.

AMBITION often plays the wrestler's trick of raising a man up merely to fling him down.

Baptismal Grace.

Holy Baptism is a *sign*. Sign and substance are connected. A sign of a store is a fact showing that the store is where the sign is, and not somewhere else. When we see blossoms on a tree, they are a sign not only that there will be fruit, but the blossom-signs are *so much* toward the fruit, a *part* of the coming fruit, and the beginning of it. So when a child is baptized, and has thus the sign of the covenant, we must regard that sacrament not only as the sign of coming blessing, but a true part of it, and its actual beginning. Thus baptism must bestow the grace which it represents. Hence the Heidelberg Catechism says: "I am washed with His blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly as I am washed outwardly with water." (Ques. 69)

A Sudden Judgment.

When the Roman emperor Julian, the apostate, imagined that he had suppressed Christianity in his empire, Libanius, who had zealously aided him, happened, one day, to meet the pious Athanasius on one of the streets of Rome, and immediately accosted him by saying:

"Well, what is the carpenter's son doing now?"

"He is making a coffin for the emperor," was the Christian's reply; and behold, in a few days thereafter the intelligence arrived that Julian had fallen in battle.

Twelfth Month,

DECEMBER, 1866.

31 Days.

Day of Week	Day of Month	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun fast.	Sun rises and sets.		Old Style.	
			H.	M.	H.	M.				S.	D.		H.
S	1	Longinus	8	2	1	16	♈	♄ sets 5h. 49m.	☾	11	7 19	4 41	19
48. First Sunday in Advent.			St. Matt. xxi. 8-11; Rom. xiii. 11-14.					Day's length, 9 hours 22 minutes.					
S	2	Candidus	8	43	2	11	♈	♄ stationary. ♄	☾	10	7 19	4 41	20
M	3	Cassianus	9	30	3	4	♈	♄ rises 8h. 50m.	☾	10	7 20	4 40	21
T	4	Barbara	10	18	4	1	♈	♄ ♄ ♄ ♄ rises 4h. 20m. Morn'g.	☾	10	7 21	4 39	22
W	5	Abigail	10	50	4	56	♈	♄ sets 8h. 39m.	☾	9	7 21	4 39	23
T	6	St. Nicholas	11	36	5	58	♈	♄ in apo. Regulus rises 10h. 26m.	☾	9	7 22	4 38	24
F	7	Agathon	12	24	♄ sets		♈	♄ ♄ ♄ ♄ ♄	☾	8	7 22	4 38	25
S	8	Con. V. Mary	1	26	5	56	♈	♄ Orion rises 6h. 24m.	☾	8	7 22	4 38	26
49. Second Sunday in Advent.			St. Luke xxi. 25-33; Rom. xv. 4-13.					Day's length, 9 hours 14 minutes.					
S	9	Joachim	2	18	6	49	♈	♀ in ♄ Aldeb. south 11h. 23m.	☾	7	7 23	4 37	27
M	10	Judith	3	10	7	46	♈	♄ rises 3h. 40m.	☾	7	7 23	4 37	28
T	11	Barsabas	3	58	8	48	♈	♄ ♄ ♄ ♄ ♄ inferior.	☾	7	7 23	4 37	29
W	12	Otilia	4	46	9	51	♈	♄ sets 8h. 18m.	☾	6	7 24	4 36	30
T	13	Lucian	5	32	10	54	♈	♄ Arietis south 8h. 38m.	☾	6	7 24	4 36	Dec. 1
F	14	Nicasius	6	20	morn.		♈	♄ 14. ♄ * south 10h. 15m.	☾	5	7 25	4 35	2
S	15	Ignatius	7	4	12	1	♈	♄ Sirius south 1h. 5m.	☾	5	7 25	4 35	3
50. Third Sunday in Advent.			St. Matt. xi. 2-10; 1 Cor. iv. 1-5.					Day's length, 9 hours 10 minutes.					
S	16	Ananias	7	48	1	7	♈	Regulus rises 9h. 41m.	☾	4	7 25	4 35	4
M	17	Lazarus	8	34	2	14	♈	♄ gr. Hel. Lat. N. ♄	☾	4	7 25	4 35	5
T	18	Arnold	9	24	3	21	♈	♄ sets 7h. 54m.	☾	3	7 25	4 35	6
W	19	Emberday	10	22	4	32	♈	♄ Altair south 10h. 40m.	☾	3	7 25	4 35	7
T	20	Voluthus	11	21	5	39	♈	♄ in per. ♄ rises 3h. 2m.	☾	2	7 25	4 35	8
F	21	St. Thomas	morn.	♄ rise			♈	♄ 21. ♄ ent. in ♄ Shortest	☾	2	7 26	4 34	9
S	22	Beata	12	26	5	53	♈	♄ Winter commences. [day.]	☾	1	7 25	4 35	10
51. Fourth Sunday in Advent.			St. John i. 19-34; Phil. iv. 4-7.					Day's length, 9 hours 10 minutes.					
S	23	Dagobert	1	12	6	53	♈	♄ ♄ ♄ ♄ rises 6h. 50m.	☾	1	7 25	4 35	11
M	24	Adam & Eve	2	6	7	54	♈	♄ sets 7h. 20m.	☾	7	25	4 35	12
T	25	Christmas	2	59	8	53	♈	♄ Arietis south 7h. 42m.	☾	7	25	4 35	13
W	26	Stephen	3	56	9	53	♈	♄ ♄ ♄ Morn'g star. ♄ rises 5h. 42m.	☾	0	7 25	4 35	14
T	27	St. John Evan.	4	52	10	51	♈	♄ gr. Elong. West.	☾	1	7 25	4 35	15
F	28	H. Innocents	5	44	11	45	♈	♄ 28. ♄ rises 6h. 30m.	☾	1	7 25	4 35	16
S	29	Noah	6	30	morn.		♈	♄ Orion south 11h. 14m.	☾	2	7 25	4 35	17
52. Sunday after Christmas.			St. Luke ii. 45-52; Rom. xii. 1-5.					Day's length, 9 hours 12 minutes.					
S	30	David	7	18	12	41	♈	♄ rises 2h. 30m. ♄	☾	3	7 24	4 36	18
M	31	Sylvester	7	58	1	36	♈	♄ in perigee. ♄ stationary.	☾	3	7 24	4 36	19

☿ Venus is the 11th inferior conjunction with the Sun; passes from Evening star to Morning star.

MOON'S PHASES.

New Moon,	7th day,	12 o'clock 33 minutes	Morning.
First Quarter,	14th "	11 " 49 "	Evening.
Full Moon,	21st "	3 " 35 "	Afternoon.
Last Quarter,	28th "	2 " 21 "	"

CONJECTURES OF THE WEATHER.

1, 2, variable; 3, 4, 5, snow; 6, 7, moderate; 8, 9, 10, fair; 11, cloudy; 12, 13, 14, clear; 15, 16, cold; 17, 18, rain; 19, 20, 21, clear and cold; 22, cloudy; 23, 24, 25, fair; 26, 27, moderate; 28, 29, cloudy; 30, 31, snow.



A WINTER SCENE.

Winter can be made just as pleasant as summer. It is healthy sport to skip on the ice, and run through the snow. Children are very fond of it; and the Almanac man loves to see the red cheeks which they get in this way.

Winter has also long evenings, when good books can be read. But there are some children, and grown people too, who scarcely ever read a book. Such persons will never be in-

jured by knowing too much. If ever an idea shall get into their head they will scratch it out, thinking it to be some other evil thing!

A PASTOR'S FRIENDLY WORD TO A BOY.

About forty years ago, the Rev. F. A. Sholl, who died in 1865, as he was leaving the house of one of his Elders, put his hand in a friendly way on the head of one of the Elder's little sons, then about eight years old, and said to his father: "You must send this boy to Carlisle to School, and make a minister of him." That boy never forgot those words; and he is now in the ministry. Pastors ought not to think it a small matter to pay such like friendly attention to the baptized members of the Church. "A word spoken in due season, how good it is!"

Are there not some youth in the families where this Almanac is used, who ought to go to our College and Seminary, and become Ministers of the Gospel? Perhaps they need only their parents' or their pastor's suggestion. Ministers are greatly needed, and they must come from the ranks of those, who are now the boys in the families of the Church. But what shall we say of parents, who, instead of encouraging their sons, stand in their way, and refuse to support them, though able to do it!

JESUS.—The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which, whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine in the soul; and there are no charms in any discourse in which his name is not heard.

TREASURERS OF THE DIFFERENT BOARDS AND SYNODS.

EASTERN SYNOD.

THEOLOGICAL SEMINARY.—Adam B. Wingerd, Greencastle, Franklin County, Pa.

BOARD OF FOREIGN MISSIONS.—Rudolph F. Kelker, Harrisburg, Pa.

BOARD OF DOMESTIC MISSIONS.—Charles Santee, No. 239 North Third Street, Philadelphia, Pa.

CHURCH EXTENSION FUND.—John Weist, 240 Chestnut Street, Philadelphia.

BOARD OF EDUCATION.—Rev. Samuel R. Fisher, care of James B. Rodgers, Nos. 52 & 54 North Sixth Street, Philadelphia, Pa.

BOARD OF TRUSTEES OF FRANKLIN AND MARSHALL COLLEGE.—Jacob M. Long, Lancaster, Pa.

SYNOD OF GERMAN REFORMED CHURCH IN THE UNITED STATES.—R. F. Kelker, Harrisburg, Pa.

WESTERN SYNOD.

THEOLOGICAL SEMINARY.—Rev. D. Winters, Dayton, Ohio.

BOARD OF DOMESTIC MISSIONS.—A. H. Baughman, Xenia, Ohio.

BOARD OF FOREIGN MISSIONS.—[Same as Eastern Synod.]

SYNOD OF OHIO AND ADJACENT STATES.—Rev. I. H. Reiter, Miamisburg, Ohio.

HEIDELBERG COLLEGE.—N. L. Brewer, Tiffin, Ohio.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

THE CHURCH YEAR.

TIME, in its silent flow, like space in its silent rest, is a mystery to us. We know not what space is. To us it is only that mysterious sea, in which systems, suns, and stars, move as in their natural and necessary element. To us, not space itself, but rather these worlds that move in its bosom, are the real things of interest—the only things which we can have to do.

It is first so with *time*. We know not what it is. To us it is only the bearer of events. These events are in time what worlds are in space.

Some of these events are ruled by the physical heavens; as for instance, day and night, summer and winter; and these form the basis of the natural year. Others are ruled by the moral heavens, being based on direct divine acts on earth, toward men. It is these divine acts that form the basis of the Church Year.

There are different kinds of year. Each receives its character from the particular order of events in time which characterize it.

1. There is a *Natural* year. This is based on the cycles of nature. Its quarter seasons are spring, summer, autumn, and winter; its lesser ones are day and night, morning and evening; also those caused by the changes of the moon.

2. There is a *National* or *Civil* year. This grows out of the nation's history, laws, and general spirit. Its great seasons and sacred days are the birth-day of the nation,—anniversary days,—gala days,—inaugurations and commemorations of deliverances,—birth and death days of historical men,—provincial holy days, and days for special public business. These are the way-marks in the flow of time. These form a cycle and an order through which the national life passes every year, taking up and controlling the activities of the nation as with one soul, and moulding its general spirit into unity and concert of action.

3. There is in the smaller circle of the family, a *Family* year. Here the way-marks in time are birth-days of parents and children,—anniversary days of marriages, baptisms, and deaths; besides many extraordinary events in the history of the family, which are humbly or joyfully called to mind, and receive more or less commemoration.

4. Above all these, and in Christian hearts including and sanctifying them all, are the sacred events of the Church Year. Or has the Church, in the life of its divine Author, and in the glorious

events of its wonderful founding, no days and seasons to remember and commemorate? Yea, it has! The same fact,—that events form the way marks in the flow of time,—constitutes the necessity for the Church Year. It exists because the necessity for it exists. It exists because it cannot be otherwise. It has, in fact, a higher reason for the existence of its Christmas, Good Friday, Easter, Ascension-day and Whitsuntide, than the natural year has for its spring, summer, autumn, and winter. If the movements of that which God has created, the movements of the sun, moon, and stars, can make epochs, times, and seasons, why may not the movements and acts of God Himself—when He appears in our nature, and is personally born, lives, dies, rises, and ascends—make times and seasons! It has been done. The facts are bound up with the very life and history of Christianity. As he who would abolish the seasons of the natural year, must abolish the sun, moon, and stars, so he who would annul and demolish the Church Year must put out of sight the divine acts and facts on which it is based. With the ignoring of the Church Year and its sacred festivals, goes—must go—sooner or later, the true faith in the divine events which underlie the glorious superstructure. The spirit which ignores the Church Year is essentially and fundamentally unbelieving and anti-Christian.

The Church Year is farther, and more particularly, based on the Revelation of God in Trinity. Hence it has three great festivals, with the seasons attending them.

1. In Christmas, we have a revelation of the Father's love in the gift of His Son, Jesus Christ. It called forth at first the angelic song, "Glory to God in the highest."

2. Easter, with its attendant Holy Week of the Lord's Passion, is based on the manifestation of the Son's redeeming work.

3. Whitsuntide, which gives us the glorious manifestation of the Holy Ghost.

As this revelation of God in Trinity lay already in its roots, in the Old Testament, the Church Year, in these its prominent and ruling features, is also historically based on the Jewish Sacred Year.

Thus Easter corresponds with the Passover—the one commemorating the redemption of Israel from Egyptian bondage, and the other the deliverance of the Redeemer from the bosom of the grave and the bondage of death.

Whitsuntide corresponds with Pentecost, which

ALMANAC FOR THE GERMAN REFORMED CHURCH.

feast had two elements in its commemoration. First, the ingathering of harvest, a foreshadowing of the harvest of souls which began on that Pentecost, which was the first Christian Whitsuntide. Secondly, the giving of the law, which law the Holy Ghost truly glorifies by writing it on the tables of the renewed Christian heart.

Christmas is based on the feast of tabernacles. He took to Him the tabernacle of the human body. He was born not in a house, but out of doors, and away from home, in a stable. It was also the festival of the later vintage; so Christ came as the latest, ripest, best fruits of Israel's spiritual vine.

Even Heathenism had its corresponding great festivals. The Roman Saturnalia corresponded with Christmas in time and in its general customs and character. The festivals of Spring, under various names, are known in all parts of paganism, and correspond with our Easter time, when life is celebrated as coming forth out of death. The May-day Festival, or the Festival of Bloom, the Festival of Roses is also known in all lands, and corresponds with our Whitsuntide, the season of full bloom, the love and work of the Spirit.

The Church Year falls into two hemispheres. In the first half come all the Festivals—from Advent to Trinity Sunday—called the Festival half of the year. The other half, from Trinity Sunday to Advent, is without Festivals.

The Festival side of the Church Year commemorates the great objective acts and facts of Redemption—commemorates *what God does to man*. The second half sets forth God's work *in man*, or *what man does toward God*. The Trinity Season is, therefore, in the Sacred Year, as it is in the natural year, the time of growth and ripening of fruits. It is the season of the practical religious life, the time of cultivating virtues and graces, as fruits of the Spirit.

In this feature this new creation is foreshadowed by the order of the first creation. God made first the powers above, the light, the firmament, the sun, moon, and stars; and these he set to rule, and bless the earth and man—"for times, and for seasons, and for days and for years." Then he said, "Let the earth bring forth," &c. The earth, and powers from below were now made to respond to the powers above. So what God does to man in the festival half of the Church Year, is responded to by what man is, in consequence, to do to God in the second half.

As exhibiting the more particular features of the

Church Year, as they appear successively in its course, we give the following from the *GUARDIAN* for January, 1865.

I. *The Cycle of Holy Christmas—The Festival Cycle of God the Father.*—This cycle embraces in itself the commemoration of all the acts which God the Father has done in the world's redemption. This includes His promises and preparations for the coming of Christ, the sending of His Son, and the act of placing Him into the position of Redeemer of the world.

"The cycle of Holy Christmas is again subdivided into three smaller divisions or parts:

a. The first part is called *Advent*. It is the time of preparation on the part of God, a time of waiting, expectation, and longing on the side of the world. It begins four weeks before Christmas day.

b. The second part is the *festival of Holy Christmas*. On this day we commemorate the actual coming into the flesh of Jesus Christ.

c. The third part is the *Epiphany*, coming on the sixth day of January. This festival commemorates the manifestation to the world of Christ as its Saviour.

II. The second great cycle is the *Easter season, the Cycle of God the Son*. This season commemorates all the facts in the life of Christ, which have a more direct and immediate bearing upon that which he did for the world's salvation in His Prophetical, Priestly, and Kingly functions.

The Easter, like the Christmas season, is also subdivided into three parts:

a. The first part beginning with the Epiphany, and extending to Lent. During this time Christ appears as Prophet and Teacher.

b. The second part is the forty days of Lent, and is called the *Lenten Season*. During Lent Christ exercises His Priestly functions; we remember His fasting and temptation. In this part is included *Good Friday*, the day upon which He died.

c. The third part is *Easter Day*, the day of His triumphant Resurrection from the dead. Here Christ is King—victorious over all his and all our foes—the Prince of Life and Immortality.

III. The third and last great cycle in the Church Year, is the *Pentecostal Season*. It begins on the fiftieth day after the Resurrection, from which fact it derives its name. This season commemorates the outpouring and activity of the Holy Ghost in the Church in the work of Redemption. After a short time of waiting, the outpouring of the Holy Ghost

ALMANAC FOR THE GERMAN REFORMED CHURCH.

follows, and He immediately begins his activity in calling, gathering, illuminating, converting, sanctifying and glorifying the Church of Jesus Christ.

The Pentecostal Season is subdivided into three parts:

a. The first part, corresponding with the first part in the Christmas Season, is a time of waiting, preparation, and longing. It extends over a period of fifty days, counting from the Resurrection, or ten days from Ascension.

b. The second part is *the Day of Pentecost*. The day upon which the Holy Ghost is actually poured out, extending from Pentecost to Ascension.

c. The third part is *the Trinity Season*. This season begins with Trinity Sunday. It embraces the activity of the Holy Ghost as the Spirit proceeding from the Father and the Son. It ends with the first Sunday in Advent.

The Trinity Season is again subdivided as follows:

1. The activity of the Holy Ghost in *calling and gathering* (1st to the 5th Sunday after Trinity).

2. The activity of the Holy Ghost in *illuminating* (6th to 10th Sunday after Trinity).

3. The activity of the Holy Ghost in *converting* (11th to 14th Sunday after Trinity).

4. The activity of the Holy Ghost in *sanctifying* (15th to 23d Sunday after Trinity).

5. The activity of the Holy Ghost in *perfecting* (24th to 27th Sunday after Trinity).

The Christmas cycle commemorates the quiet preparation of the plan of Redemption; the Easter cycle, its glorious execution; and the Pentecostal season, the appropriation of these acts of grace on the part of the Church.

Another remarkable fact, is the somewhat singular harmony between the seasons of the natural and the Church Year. "*The constitution of nature underlies and conditions the constitution of grace. Nature in this sense determines the idea of redemption.*" The Christmas season is for the natural world a time of quiet and mysterious preparation for the advent of a new life. The Easter season is the time when these quiet and mysterious preparations first begin to show themselves—the beginning of action in nature—that life which has been preparing in secret and silence, slowly showing itself, and continually unfolding and developing itself more richly and completely until the time of Christ's ascension. At the close of the Easter season, in May, nature clothes itself in carpets of green, and flowers of many and beautiful hues.

The Pentecostal season is the time during which seeds ripen and complete themselves in fruit. Sprouting and growing are past. Silent life and action reign in the natural world. The fruits ripen slowly as Autumn nears. It is the season of perfection and fruits. Autumn causes no interruption, manifesting no new works, but from Summer all gradually extends itself over into Autumn, until the glorious harvest days are reached, when the fruits of the year are gathered into barns, and the chaff is separated from the solid wheat. Then comes the time of rest—the time of silent and mysterious preparation. Thus, according to ordained laws, the three-fold development of the natural year flows onward and forward, until Time melts into Eternity. The promises of a higher Life are foreshadowed in the moving and living of the natural world. "Nature in this sense determines the idea of Redemption."

Make a Beginning.

Remember, in all things, that if you do not begin you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings' bank, and first mile travelled on a journey, are all important things; then make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are in earnest with what you have undertaken. How many a poor, idle, erring, hesitating outcast is now creeping and crawling through the world, who might have held up his head and prospered, if, instead of putting off his resolutions of industry and amendment, he had only made a beginning!

Flowers not Trifles.

Well has a writer said: "Flowers are not trifles, as one might know from the care God has taken of them every where; not one unfinished, not one bearing the marks of a brush or a pencil. Fringing the eternal borders of mountain winters, gracing the pulseless beat of the gray old granite, every where they are harmonizing. Murderers do not ordinarily wear roses in their button-holes. Villains seldom train vines over cottage doors." And another adds: "Flowers are for the young and for the old, for the grave and for the gay, for the living and for the dead—for all but the guilty, and for the guilty when they are penitent."

Let us proportion our alms to our ability, lest we provoke God to proportion his blessings to our alms.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

A LITTLE HISTORY.

If persecutions and "fiery trials," are marks of a true Church, and of true discipleship, the Reformed Church in its European history can lay a rightful claim to this honor. It counts more martyrs by tenfold than can be counted outside of it since the Reformation. When the Edict of NANTZ, which had granted full tolerance to the Reformed for nearly one hundred years, was in 1685 revoked by Louis XIV., a series of persecutions commenced, which extended over more than one hundred years, and which have scarcely any parallel in all the bloody annals of bigotry and intolerance. The heart sickens over every horrid and shameful page! In regard to all that inhuman and unchristian period, we would say as Job did of the day of his birth: "Let that day be darkness, neither let the light shine upon it. Let a cloud dwell upon it; let that night be solitary. Let it not be joined unto the days of the year." And if in studying the records of the past, from before our eyes the veil which covers it be removed, let us treat it as we do the faults of the dead:

"Weep over it in silence and close it again."

It is our present purpose, however, to call attention to some of the wasting influences which this branch of the Church has endured during its early history in this country. History is instructive; and we may learn much to enable us better to understand and appreciate our present position from a review of the past.

Two distinctive and peculiar general periods characterize the history of the German Reformed Church in this country. The first comprehends the history of individual congregations *before* the organization of the Synod, from 1726 to 1747. The second, the history of the Church under the Synod, from its organization September 29, 1747.

The difficulties and trials of individual congregations, struggling for existence in a new and thinly populated country, may easily be conceived to have been great. Besides, in this instance, there were peculiar difficulties. The Fatherland and the mother Church were on another and distant continent. Counsel, encouragement, and sympathy could only be extended by the most tedious process. Ministers regularly authorized, and entirely trustworthy, were not easily obtained. Strolling heretical preachers, miserable ecclesiastical vagrants, who were, in many cases, nothing but cast-off schoolmasters, imposed themselves upon the people as shepherds from God.

In this way the poor infant congregations were often first deceived, and afterwards distracted, and torn.

The congregations were not only weak, but often, indeed generally, far apart; so that even those few good men, who labored at an early day in the American colonies, could not save the Church from the inroads of self-seeking men, who very frequently without ordination, and without proper qualifications either mental or moral, arrogated to themselves the ministerial office.

Many of the immigrants were extremely poor. In many cases they had to sell themselves for years as "redemptioners"—as they were called—to pay or work out their passage over the sea. So that even when they had the will, they had not the means to erect churches and sustain among them the regular means of grace.

Besides this, we must remember that, although many of the immigrants that early arrived were eminently pious, not all were so disposed. In many cases "those whom Europe could not tolerate," says one, "sought a home in the new world." Atheism, Deism, and Naturalism abounded. It was common to hear openly the most shameful things against God and religion. The annals of those early times speak of bold, perverse, and restless spirits—men who cared for neither law nor order, who neither feared God nor regarded man. Idleness and intemperance abounded. They speak of numerous sects, opinions, and delusions, as being rife in the land, bewildering and dividing the people. In short, society was a chaos of restless and incoherent elements.

In the midst of such a state of things, the piety of those families, who kept the faith, was of course exposed to a fearful test. Many in this time of temptation fell away. No doubt the feeble and trembling congregations had frequent occasion to sing with sad hearts:

"Der Spötter Strom reiszt viele fort,
Erhalt uns, Herr, bei deinem Wort."

Children grew up unbaptized; and were often married and became heads of families, without either Baptism, Confirmation, or the Holy Supper. These, of course, became an easy prey to the disorganizing and downward tendencies of the times. Thus many families broke covenant with God, and ran their sad course of experiment for eternity outside of the Church, as aliens and strangers. They lived in the world's uncovenanted wilds, and there begat sons and daughters to inherit their own godless and hope-

ALMANAC FOR THE GERMAN REFORMED CHURCH.

less state. Behold! are not the floating fragments of these "wandering stars"—the wretched remains of these broken families—with us to this day! Of them it is common to hear: "They belong to nothing—never did!"

In the midst of such desolations, we find here and there—as in Skippack, Goshenhoppen, Germantown, Philadelphia, Lancaster, Tulpehocken, and other places—a few feeble congregations, struggling for a continued existence amid the adversities of the times. Here and there in this fearful Sardis, we find a few families, who had not defiled their garments with the surrounding degeneracy, holding together in the strength of the Lord, and sustaining religious privileges among themselves. These challenge our admiration. They were the salt of the times—the light of the darkness that lay around. In a wilderness they were in a double sense. The wildness of the natural forests which lay gloomily around, were a true figure of the spiritual desert, in the midst of which they were beginning to plant their gardens of the Lord.

Has this picture no lesson for us? Ah, verily, compared with those colonial times, our lines have fallen in pleasant places. Are we worthy of our superior privileges? Do we live as if we *felt* them? What do we regard them as being worth? Are we ready to acknowledge them with suitable offerings of gratitude? Ho! ye sons of such sires! Ye who have come into their inheritance, and have since added thousands upon thousands under God's blessing; what shall Jesus see, as He "sits over against the Treasury," while you are laying into it your Tencentenary free-will offerings? What shall He see!

BUY YOUR OWN CHERRIES.

It was about three o'clock on a scorching hot Saturday afternoon in July, when John Lewis, the carpenter, laid down his hammer, and putting his hand in his pocket, drew out a few coppers, "Just the price of a pint," as he said to himself; so he resolved thereupon to step across to the "Golden Eagle," and have some ale to quench his thirst. Just as he opened the door which led to the "Bar," what should he see on the polished counter, but a plate of beautiful ripe cherries; the sight of which made John's mouth water so freely, that ere he knew exactly what he was doing, his hand was stretched out to take a few, when the shrill voice of the landlady from behind called out:

"You touch them if you dare, sir!"

John was startled; but before he could reply, the landlady added:

"The idea of your taking such a liberty! I should like to know what you are thinking about?"

"Well, missus, I was only going to take one or two to whet my whistle."

"You had better not try it," she said with warmth.

"Why, you won't mind my having a few; I was so thirsty, and they looked so tempting," said John, thinking she was joking.

"No sir, not one; I have just bought them as a treat for my children: they are a peculiar sort, and very expensive."

"Well, just let me try one."

"No, not one," she answered with determination in every look; "if you want any, 'buy your own cherries!'"

"Well, I was going to have a pint of your best," (?) replied John, "but I think I'll take your advice, and buy some cherries instead;" and turning round, he walked out of the shop.

The landlady saw in a moment, that she had committed a mistake, and called loudly for John to come back, but this only made him quicken his steps, and get away as fast as possible.

"Well, I've done it," she said, as, taking up her plate of cherries, she passed into the parlor; "what a stupid woman I was, not to let him have one or two: he is too good a customer to lose."

Mean time John hastened down the street, looking out for the first shop where fruit was displayed, and as soon as he caught sight of the things that he wanted, he called out:

"Here, master, let me have threepen'orth of those cherries, will you?"

"Yes, sir," said the man, and quickly placed in his hands a small bag containing the cherries, which, when John received, he returned again to the workshop. The landlady's words seemed so to "stick in his throat," that, as he swallowed the juicy fruit, each seemed to give birth to her words, "Buy your own cherries!"

"Yes," said John, "and this is the way you serve a fellow, is it, after spending many a pound with you? and now to begrudge even a paltry cherry!" and striking his hammer on the nail as he muttered the words, its echo seemed to answer back to him, "Buy your own cherries!"

All the rest of that afternoon the words haunted him, and do what he would, even the saw and plane

ALMANAC FOR THE GERMAN REFORMED CHURCH.

echoed the same advice, and at times he appeared to grow desperate, while from his lips would rush the words, "Buy your own cherries!" "Ah, yes," said he, his wounded conscience galling him, "I have bought them too long for her and her children; I will take care of number one for the future, and soon can have not only cherries, but many other sweet things beside."

On the next Saturday, when the bell rang, and John went to the office for his wages, he felt a thrill of joy run through him after receiving them, and retired to a quiet corner of the workshop. Looking at the sovereign* and a half which lay in his hand, he said, "It is many a long day since I could say that ye both belonged to me; and now I have got ye, I'll take good care that I don't part with ye unless I get plenty out of ye;" and clasping his hand, and putting it and its contents into his pocket, you might have heard him say, "I'll buy my own cherries, that I will." That day, when John had nearly finished his meal, he said, "Here Mary, you'll be wanting to go a-marketing directly, I suppose; there's the money," throwing it into her lap.

Her heart was ready to sink when she felt the money fall. "Ah," she thought, "he has soon stopped the overplus of last week;" but, thinking by the light of the fire it looked rather yellow, she went to the window (for it was a narrow street in which they lived, where the daylight never fairly entered the room). "Can it be possible?" she thought: "a sovereign and a half!" while an utterance of surprise escaped from her, as she said in a whisper, "Is all this for me, John?"

"Yes," said John, "and I hope you will spend it well."

"I hope," said Mary, trembling, "you haven't done any thing wrong to get so much, John?"

"No, my lass," said John, while his heart trembled with emotion, "I have done wrong long enough, and I am going to do right for the future."

"But," said Mary,—

"Never mind, now," said John, "get your bonnet and shawl, and let us both go to market."

Mary did not need a second order to get ready, all the while wondering how it was to be accounted for; resolving, however, while she was tying her strings, that she would quietly wait until John thought

proper to give her an explanation; so, after bidding Sally and Tommy take care of the other children and the house, they went on their way. John then briefly told her the decision he had come to, and hoped she would forgive him for the past, and help him to do better for the time to come; to all of which Mary listened with trembling, yet joyful, interest.

It is not necessary for us to follow them round to the various places; it is only right to say that each shopkeeper was surprised and pleased to receive larger orders and more money than usual, and, as a matter of course, showed them an extra amount of politeness.

Mean while, the children at home had their talk about the matter.

"How funny," said Tommy, "to see father and mother go out to market together."

"Yes," said Sally, "isn't it?"

"I wonder," said Tommy, "whether any body that father knows has died and left him some money." And with similar child-like talk they were engaged, when a sharp rap at the door disturbed them.

Sally went to the door, and there stood a butcher-boy with a basket and a leg of mutton in it.

"Does Mr. Lewis live here?" said the boy.

"No," said Sally, "there is no one of that name lives here."

"It's strange," said the boy, "I was told this was the house; isn't this No. 20?"

"Yes," said Sally, "this is No. 20, but no one of that name lives here."

"Well, who does live here?" said the boy.

"My father, and mother, and us," said Sally.

"And what's *your* father's name?" said the boy.

"They call him Jack Lewis," said Sally.

"Well, that's the same man; Mister and Jack's all the same," said the boy, "and here's a leg of mutton for him."

"Oh, I'm sure you're wrong," said Sally, "we never have such things as them come to our house."

"But I tell you it's all right," said the boy, "and it's paid for."

"Well, if it's paid for, I'll take it in, but I'm sure you'll have to come and fetch it back again," said Sally.

"Oh, it will be all right," said the boy, and away he went.

"Isn't it a wopper?" said Tommy, "only fancy if this was ourn, wouldn't we have a tuck in for dinner?" And the little fellow danced about the room for joy; and while he was cutting his capers (not

* The English sovereign, a gold coin worth twenty shillings English, or about five dollars American money.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

for the mutton sauce) in this manner, another knock was heard at the door.

"Here he comes, shall I bring it?" said Tommy. But, on opening the door, a baker's boy presented himself with three large loaves.

"Does Mr. Lewis live here?" said the boy.

"Well," said Sally, thinking it strange, "my father's called Jack Lewis, if that's him."

"All right, here's these loaves for him."

"Are they paid for?" said Sally.

"Yes," said the boy; "come, make haste."

"Well, I'll take 'em in, being as how they are paid for, but we never have such big loaves as them, and I am sure you'll have to fetch 'em back again; there's a mistake somewhere."

"There, that's all fudge," said the boy, and off he went.

"Ain't them busters?" said Tommy; "see, sister, they are new, and well baked, too, aint they? Only fancy if they was ours, wouldn't we make a hole in them soon?"

And again he started off with a dance and a shout, in the midst of which another rap at the door was heard.

"Here they are," he said, "I'll bring them to the door."

But upon the door being opened, there was a lad with parcels of tea, sugar, and coffee, and the same question was asked. But Sally, by this time, had decided to take all in that was paid for, at the same time telling each one, "They mustn't be surprised if they had to fetch them back again."

The grocer sent potatoes and cabbages; the butterman, eggs, bacon, and butter; and a few other articles from different shops arrived, until the table began to be quite full.

"I do wish father and mother would come home," said Sally: "suppose a policeman was to come and find all these things here, what should we do?"

"I wonder," said Tommy, "whether father is going to keep a shop?"

Don't be silly, Tommy; it would make you still, I know, if we had all to go to prison," said Sally.

In the midst of this dialogue, much to the joy of the children, father and mother returned, and soon told them that the things on the table were for the coming week, and that all of them would have a share if they were good; and giving them a piece each of the new loaf and a bit of cheese, off they were sent to bed, and told to be very quiet. But quietness was out of the question: no sooner were

they up stairs than they began to talk of the morrow's feasting, and their tongues made such a noise that it awoke the other children; and then Tommy had to tell them that down stairs there was such a whopping leg of mutton, and such big loaves, and lots of other things, and they soon set up a shout which brought the mother to the foot of the stairs, and she said:

"If you children don't be quiet, you shan't have any pudding to-morrow."

"Pudden, pudden," said the little ones, "what's that?" And again the voice of Tommy was heard telling the others that down stairs there were flour and currants, and that on the morrow mother had promised to make them a plum pudding. Of course with this additional piece of news, was it any wonder that their eyes were not much troubled with sleepiness, and that long before the time for getting up had arrived, Tommy was showing them by the aid of the pillows, how big the loaves were, and how mother would make the pudding; and then they wished for the time to arrive when they might be able to experience in reality that "The proof of the pudding is in the eating."

However, the day was at length fairly ushered in, and to the astonished eyes of the children the whole of the articles displayed; and it can be more easily imagined than described how the day passed away, with so much to talk about, and so many things to enjoy. And when, in the afternoon, while all were seated around the table, mother brought out a plate of nice, rosy-ripe cherries, was it any wonder when the children set up a shout, that Mary's heart was too full to contain its emotion?—and that while the children were making ear-rings of the cherries, she drew close to John, and kissing him quietly, the tears trickling down her cheeks the mean while, she whispered in his ear, "We may be happy yet."

And so it was; for in a short time John found that he could buy clothes for his children, and then for himself and wife; and then it began to be whispered that he was getting proud; for he moved into a better neighborhood, where he only had to pay about the same rent, nevertheless. And soon after he began to put by his savings in the Building Society, and this enabled him to build a cottage for himself. Mean time the master, finding him more than ever attentive to his work, appointed him as foreman, at an advanced rate of wages; and somehow John used to say that "He found it vastly more pleasant to receive two sovereigns and a half

ALMANAC FOR THE GERMAN REFORMED CHURCH.

a-week for looking after men doing the work, than one and a half for doing it." And step by step he arose, until he became a master himself; and instead of working, he had men to look after it, and do it for him. He has bought a nice row of houses, from which he receives sufficient to keep him without work the remainder of his days, and in a handsome "Villa" which he has lately had built to which he has retired, he may sometimes be seen reclining on an easy-chair, viewing with evident satisfaction, through the drawing-room window, a "cherry tree" which he planted in the garden with his own hands to "grow his own cherries." His son Tommy is now practising as a medical man, with a good connection; and the rest of the children have been well educated: added to all this, he and his wife, as far as practicable, are hearty supporters of the Temperance cause, and by the blessing of God, have become consistent members of a Christian church.

Working men, the moral is soon told:—It is not how much money a-week you earn, but *what you do with it* when you get it. How many a home comfort, in the shape of carpets, sofas, chairs, books, &c., are lost, by the simple fact that the money goes in the wrong way. If you learn nothing else by this sketch, you may learn this, that if you are to have a "Home, sweet home," you must "BUY YOUR OWN CHERRIES."

"THE ORPHAN'S HOME

OF THE SHEPHERD OF THE LAMBS," for Children of deceased Soldiers, at Bridesburg, Philadelphia, Pa.

This institution was established on the 21st of September, 1863, by the Rev. Emmanuel Bœhringer, deceased, a Chaplain of the Christian Commission in the Military Hospitals in Philadelphia. He was assisted in the enterprise by several friends. One orphan was taken at the time, into his own private family. No funds had been gathered for the support of the institution. It was sustained by faith and charity.

Rev. Mr. Bœhringer and his wife, both died in the fall of 1864, within five weeks of each other, as martyrs to the cause in which they had embarked. The institution, notwithstanding, prospered by the grace of God.

The Object of the institution is to provide a comfortable Christian home for orphan, friendless, and destitute children, especially for the present, those of soldiers, who have fallen in battle, and to train

young grown persons, both theoretically and practically, for teachers and superintendents in the work of educational charity.

Although it commenced small as the mustard seed, and is still in its infancy, the principles on which the institution is founded make it capable of vast expansion. Such expansion is demanded by the long list of applications for admission from very destitute orphans. It has seventy such children under its care, of whom fifty are the orphans of soldiers, and the number will be increased according to the extent of the contributions received.

The teachers of the institution are persons of experience, and educators of good reputation, of American, Swiss and German birth and education.

Its Board of Managers, and also its Board of Directors, are composed of good business men and eminent divines.

Contributions in money are to be sent by mail to the Treasurer, William D. Gross, Box 1130, Philadelphia, Pa., and in material, by Express, to the Superintendent of the institution, Rev. John Gantenbein, Bridesburg, Philadelphia, Pa.

BOARD OF MANAGERS: Rev. Benj. Bausman, Reading, Pa., President; Rev. John Gantenbein, Bridesburg, Philadelphia, Pa., Secretary and Superintendent; William D. Gross, Box 1130, Philadelphia, Pa., Treasurer; Rev. John Külling, Baltimore, Md.; Messrs. John Wiest, Nicolas Wetzel and George Gelbach, Philadelphia, Pa.

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Family Worship.

All the duties of religion are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent, none so powerfully awaken the reverence of the child, none so happily recommend the instruction he receives, as family devotions—particularly those in which petitions for the children occupy a distinguished place.

SELF-CULTURE.—Have courage enough to review your own conduct; to condemn it where you detect your faults; to amend it to the best of your ability; to make good resolves for your future guidance, and to keep them.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

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 Becker, Charles, Fennersville, Monroe Co., Pa.
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 Bentz, H., Clarence, Erie Co., N. Y.
 Bentzing, E., Cleveland, Ohio.
 Berentz, C., Grandview, Ohio.
 Betz, C., Lawrenceburg, Dearborn Co., Indiana.
 Biery, John, New Bedford, Coshoccon Co., Ohio.
 Bippus, J., Galion, Crawford Co., Ohio.
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 Bossard, Dr. J., Sheboygan, Wisconsin.
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 Butler, Thornton, Gold Hill, N. C.
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 Fritzinger, J., Greenbrier, Northumberland Co., Pa.

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 Gast, F. A., Lancaster, Pa.
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 Gerhard, W. T., Lancaster, Pa.
 Gerhart, Dr. E. V., Lancaster, Pa.
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 Gilds, N. E., Taneytown, Carroll Co., Md.
 Gilpin Wm., Hickory Creek, Fayette Co., Ill.
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 Good, J. H., Prof., Tiffin, Ohio.
 Good, R., Prof., Tiffin, Ohio.
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 Gring, W. A., Elk Lick, Somerset Co., Pa.
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 Helffenstein, A., Jr., Maytown, Lancaster Co., Pa.
 Helffenstein, A., Sen'r., Shamokin, North'd Co., Pa.
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 Klein J., Schuylkill Haven, Schuylkill Co., Pa.
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 Klinger, J., Ada, Hardin Co., Ohio.
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 Knepper, H., Ogle Station, Lee Co., Illinois.
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 Kremer, F. W., Lebanon, Pa.
 Kretzing, John, Meadville, Pa.
 Kroh, Daniel, Elkhart, Elkhart Co., Indiana.
 Kroh, P. H., Anna, Illinois.
 Kuenzler, F. R., Chicago, Ill.
 Kuhl, P. A., Fulton Co., Ohio.
 Kühlen, G., Kenton, Hardin Co., Ohio.
 Kuhn, Samuel, Aaronsburg, Centre Co., Pa.
 Kurtz, Julius, Pine Grove, Schuylkill Co., Pa.
 Kurtzman, G., La Crosse, La Crosse Co., Wisc.
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 Lantz, John, Newton, Catawba Co., N. C.
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 Lefevre, Wm. D., Carlisle, Pa.
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 Leidy, George, Norristown, Montgomery Co., Pa.
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 Rickli, S. S., Columbus, Ohio.
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 Rothrock, D., Bucksville, Bucks Co., Pa.
 Ruetenik, H. J., Cleveland, Ohio.
 Ruetenik, N., Waukesha, Waukesha Co., Wisc.
 Ruhl, J., Defiance, Ohio.

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- Ruhl, J. B., South West, Elkhart Co., Indiana.
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 Schultz, James A., Landisburg, Perry Co., Pa.
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 Schwarz, L. B., Boston, Mass.
 Schwarz, P. A., Greenfield, Mass.
 Schwoedes, R. S., Covington, Ky.
 Scott, J., Piqua, Miami County, Ohio.
 Sechler, Jacob, Littlestown, Adams Co., Pa.
 Sechler, Jos., Lena, Stephenson Co., Ill.
 Seibert, G., D. P., Newark, N. J.
 Seipel, Tilgham J., Carey, Wyandott Co., Ohio.
 Shade, J. S., Jefferson Furnace, Clarion Co., Pa.
 Shafer, George, Nevins, Ohio.
 Shaw, Samuel, North Hampton, Clarke Co., Ohio.
 Sheip, E. S., Bellefonte, Pa.
 Sheip, L. C., Doylestown, Pa.
 Shellhammer, L., Conyngham, Luzerne Co., Pa.
 Shenkle, A. B., Trappe, Montgomery Co., Pa.
 Shoemaker, D. O., Lamartine, Clarion Co., Pa.
 Shoemaker, E. D., Youngstown, Westmoreland Co., Pa.
 Shoemaker, J. G., Curllsville, Clarion Co., Pa.
 Shuford, M. L., Boonsboro, Washington Co., Md.
 Simon, J. J., Lafayette, Indiana.
 Skyles, N. H., Schellsburg, Bedford Co., Pa.
 Smith, M. A., Hummelstown, Dauphin Co., Pa.
 Smith, R. R., Dushore, Sullivan Co., Pa.
 Snyder, Jacob F., Rural Village, Armstrong Co., Pa.
 Snyder, W. H. H., Harrisburg, Pa.
 Spangler, E., Edgerton, Williams Co., Ohio.
 Spangler, P. J., West Lebanon, Wayne Co., Ohio.
 Spies, Wm., New Bavaria, Defiance Co., Ohio.
 Staley, G. L., Jefferson, Frederick Co., Md.
 Stauffer, T. F., Fostoria, Seneca Co., Ohio.
 Stein, J. P., Schuylkill Haven, Schuylkill Co., Pa.
 Steiner, J., Walkersville, Washington Co., Md.
 Steinmetz, John W., Danville, Montour Co., Pa.
 Stepler, J. H., Vera Cruz, Wells Co., Indiana.
 Stern Max, Louisville, Ky.
 Stern, M. G. I., Indianapolis, Indiana.
 Stewart, M. A., Burkettsville, Frederick Co., Md.
 Stiely, I., Rough and Ready, Schuylkill Co., Pa.
 Stoneberger, J., Astoria, Fulton Co., Illinois.
 Strassburger, N. S., Allentown, Pa.
 Strassner, F., Berwick, Seneca Co., Ohio.
 Stroes, H. M. K., Clymer, Chautauque Co., N. Y.
 Stuck, J., Greenville, Ohio.
 Super, H. W., Lancaster, Pa.
 Swander, J. J., Lancaster, Ohio.
 Sykes, John, Bethlehem, Pa.
 Tendick, P., Huron, Erie Co., Ohio.
 Thomas, R. P., Springfield, Ohio.
 Thompson, Joseph B., Fremont, Ohio.
 Titzel, J. M., Emmittsburg, Frederick Co., Md.
 Toensmeier, Aug., Toledo, Ohio.
 Transue, S., Kutztown, Berks Co., Pa.
 Trautman, H., Cleveland, Ohio.
 Van Court, R. A., Upper Hanover, Montgomery Co., Pa.
 Vandersloot, F. W., York, Pa.
 Vaughan, A. S., Reading, Pa.
 Vergenz, J. F., Mayville, Dodge Co., Wisconsin.
 Vitz, P., Huntington, Huntington Co., Indiana.
 Vogt, J., Delaware, Ohio.
 Voigt, H. E. F., Mt. Pleasant, Westmoreland Co., Pa.
 Von Puechelstein, Dr. Anton, Egg Harbor City, N. J.
 Wagner, H., Lebanon, Pa.
 Wagner, J. H., Pittsburg, Pa.
 Wagner, S. G., Blue Bell, Montgomery Co., Pa.
 Wanner, Aaron, Germantown, Ohio.
 Wald, Paul, Natchez, Miss.
 Wall, F., Berlin, Somerset Co., Pa.
 Wasnich, W., Pulaski, Williams Co., Ohio.
 Weaver, J., Sidney, Ohio.
 Weber, Geo., Central City, Lewis Co., Iowa.
 Weiler, C., Galion, Ohio.
 Weinell, Wm., Leechburg, Pa.
 Weiser, C. Z., Pennsburg, Montgomery Co., Pa.
 Weiser, Daniel, Pennsburg, Montgomery Co., Pa.
 Weisz, I. S., Mifflinburg, Union Co., Pa.
 Welker, Geo. W., Brick Church, N. C.
 Whitmer, A. C., Martinsburg, Blair Co., Pa.
 Wiegand, H., White Pigeon, St. Joseph Co., Mich.
 Wiehle, J. G., 530 St. John St., Philadelphia, Pa.
 Willers, D., Fayette, Seneca Co., N. Y.
 Williard, G. W., Dayton, Ohio.
 Williard, H., Circleville, Pickaway Co., Ohio.
 Wilson, E. B., Fayetteville, Franklin Co., Pa.
 Winter, H. A., Milwaukie, Wisconsin.
 Winter, J., Chatfield, Ohio.
 Winters, David, Dayton, Ohio.
 Winters, T. H., Xenia, Ohio.
 Wise, F., South Bend, Armstrong Co., Pa.
 Wissler, H., Shepherdstown, Va.
 Wittenwieler, W., Watertown, Wisc.
 Witzgall, W., Napoleon, Ohio.
 Woehler, E. T. H., Appleton, Wisc.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

Wolff, Dr. B. C., Lancaster, Pa. Wolff, C. B., Chestertown, Kent Co., Md. Wolff, D. W., Meyerstown, Lebanon Co., Pa. Wolff, G., Meyerstown, Lebanon Co., Pa. Wolff, G. D., Norristown, Pa. Wolff, J. G., Lancaster, Pa. Yearick, W. R., Hilltown, Bucks Co., Pa. Zacharias, Dr. D., Frederick, Md. Zacharias, G. R., Upper Strasburg, Franklin Co., Pa. Zahner, J. G., Rogersville, Tuscarawas Co., Ohio. Zehring, J. D., Codorus, York Co., Pa. Zeiser, Philip, Hamburg, Mercer Co., Pa.	Zeller, Daniel, Allentown, Pa. Zellers, Jonathan, Lock Haven, Clinton Co., Pa. Zieber, W. K., Hanover, York Co., Pa. Ziegler, D., York, Pa. Ziegler, G., Paris, Stark Co., Ohio. Ziegler, J., Gettysburg, Pa. Zimmerman, C. D., Gallion, Ohio. Zimmerman, W. H. Frederick, Md. Zinck, H. K., Warren, Ohio. Zuilch, John, Steinsville, Lehigh Co., Pa. Zumpe, G. H., Poland, Clay Co., Indiana. Zumpe, J. B., Evansville, Indiana. Zwisler, Chas., Canfield, Ohio.
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DEATHS IN THE REFORMED MINISTRY, FROM SEPT. 1st, 1864, TO SEPT. 1st, 1865.

NAMES.	LICENSED.	RESIDENCE AT DEATH.	TIME OF DEATH.	AGE.
Rev. Emmanuel T. C. Boehringer,	1859	Philadelphia, Pa.	October 25, 1864.	41
" Daniel S. Tobias,	1829	Rebersburg, Pa.	October 29, 1864.	60
" Benjamin Boyer,	1820	West Greenville, Pa.	November 15, 1864.	72
" John S. Kessler, D. D.,	1821	Allentown, Pa.	December 23, 1864.	65
" Isaac Gerhart,	1813	Lancaster, Pa.	February 11, 1865.	77
" William Conrad,	1835	Berlin, Pa.	February 16, 1865.	56
" George A. Pickes,	1857	Plymouth, Ind.	April 26, 1865.	45
" Frederick A. Scholl,	1814	Greencastle, Pa.	May 13, 1865.	77
" Frederick Rahauer,	1807	East Liberty, Pa.	July 15, 1865.	83

MEETING OF THE CLASSES IN 1866.

ZION'S.—Mechanicsburg, Cumberland Co., Pa., Friday before Ascension Day, 7½ o'clock, P. M.

PHILADELPHIA.—Wentz' Church, Montg'y Co., Pa., May 22d, 7½ o'clock, P. M.

LEBANON.—Mohrsville, Berks Co., Pa., Thursday before Ascension Day, 7½ o'clock, P. M.

GOSHENHOPPEN.—In the Church at Springfield, Bucks Co., Pa., Friday before Ascension Day, 10 o'clock, A. M.

MARYLAND.—Third Church, Baltimore, Md., Friday before Trinity Sunday, 7½ o'clock, P. M.

EAST SUSQUEHANNA.—Milton, Northumberland Co., Pa., May 30th, at 7½ o'clock, P. M.

WEST SUSQUEHANNA.—Petersburg, Centre Co., Pa., Third Thursday in May, at 7½ o'clock, P. M.

MERCERSBURG.—Alexandria, Huntingdon Co., Pa., May 18th, at 7½ o'clock, P. M.

CLARION.—At Jacob's Church, Plum Creek Town'p, Armstrong Co., Pa., last Thursday in May, at 10 o'clock, A. M.

LANCASTER.—Union Deposit, Dauphin Co., Pa., third Friday in May, at 7½ o'clock, P. M.

EAST PENNSYLVANIA.—Upper Mt. Bethel Church, Northampton Co., Pa., Tuesday before Ascension Day, at 3 o'clock, P. M.

ST. PAUL'S.—Butler, Butler County, Pa., on Thursday before Trinity Sunday, at 7½ o'clock, P. M.

NEW YORK.—German Reformed Church, Suffolk St., New York, on the Wednesday after Whit-Sunday, at 7½

WEST-NEW YORK.—Not announced. [o'clock, P. M.]

THE WIDOW'S MITE.

Mr. Close has heard about the widow's mite in the Scripture, and when a collection is to be taken up for some benevolent objects, Mr. Close is wont to say: "I will give my mite." But God will not accept a "mite" from you, Mr. Close, for four reasons. 1. You are not a "widow." 2. You are not a "poor" widow. 3. You are not giving it of "your want." 4. It is not only not "all your living," but it is no just proportion of it. So, Mr. Close, let the poor widow give her mite, and do you give in some kind of proportion to what God has given you. Remember that our Saviour still "sits over against the treasury." Though He saw the rich "cast in much," yet the widow, who out of her want cast in a mite, actually "cast in more than they all."

German Genius.

Some of the most useful inventions have been made by Germans. To them we are indebted for the invention of watches, printing, gunpowder, paper made of linen, windmills as a propelling power, wire, pianos, telescopes, and many others.

THE creature could never lament the dispensations of the Creator, if he understood them; therefore, the measure of your grief is also the measure of your ignorance.

God never forgets any labor of love; and whatever it may be of which the first and best portions have been presented to him, he will increase and multiply sevenfold.